

THE
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Art. I. *Sacred Hermeneutics developed and applied, including a History of Biblical Interpretation from the Earliest of the Fathers to the Reformation.* By Samuel Davidson, L.L.D., Author of Lectures on Biblical Criticism. Edinburgh: Thomas Clark, 38, George Street. London: Hamilton, Adams & Co. 1843.

THE preface to this volume is dated, Lancashire Independent College, Manchester. This college is indeed a noble structure, worthy of that community by whose liberality it has been reared, and of that cause to which it has been consecrated. It is truly a splendid donation to the cause of Christ by the City of Manufactures. Our hopes of its success are very sanguine. The taste displayed in its architecture and accommodation is only inferior to the wisdom manifested in the choice of professors, and in the regulations of the seminary. Our heart's desire and prayer is, that many young men of vigorous intellect and sound theological erudition may go forth from its retirement, under the influence of earnest faith and the exciting emotion of sanctified love, among the teeming thousands of Lancashire—of England—and by the simple, ardent, spiritual exhibitions of the gospel, awaken, convince, and bring home to Christ the masses of our civic and rural population. May this new college, opened under such favourable auspices, be indeed a school of the prophets—the nursery of an educated and a regenerated ministry, who shall teach the truths of Christianity in their native purity and power! May its learning never degenerate into rationalism, nor its religion sicken into vapid Pietism or Oxford superstition! May it ever cherish the sacred cause of religious liberty, and be the organ of disseminating correct and impressive views of the freedom, spirituality, and independence of the Redeemer's kingdom! 'Establish THOU the work of their hands upon them; yea, the work of their hands, establish THOU it.'

That the New Lancashire College has imperfections, we readily admit. The Nonconformist theological seminaries are all in the same error. Their term of study is too brief, and the pursuits of their students are too multifarious. Literature and theology strive for the mastery, or at least distract the attention of the young men. They cannot, in the same term, do justice to both. Their tasks are hastily got up, and as speedily forgotten. Few exercises are performed with that leisure which ensures perfection. Classical studies interfere with biblical investigations, or, if they occupy a short initiatory term, they are abandoned, ere the mental culture to be derived from them has refined the taste, sharpened the intellect, or stored and strengthened the memory. There may be bustle, and great exertion, and rapid progress, and swift alternation between the classics and the scriptures, between metaphysics and scholastic divinity. Many tomes may be disturbed in the shelves of the library, and the indices of not a few goodly folios glanced over with diligent and time-saving haste; yet actual profit is to be measured by another standard. Leisure is wanted for calm reflection and solid acquisition. Many ideas may pass through the mind, and leave but scanty knowledge behind them; may bequeath only a few faint reminiscences, which elude the grasp, and tantalize the inquirer in his future investigations; or else beget that spirit of self-sufficiency and dogmatism with which sciolists so often vex or amuse the world around them. Hurried training is, of necessity, superficial, and yet is fain to please itself—'*multa laboriose agens, nihil agendo.*' Division of labour ensures success. You may trace millions of mystic characters on the quicksand; a few hours will erase them. Why not spend time and labour, when the means and materials are in your possession, in writing them with 'an iron pen and lead in the rock for ever?' We plead for a separation of the periods of literary and theological training. Let the academic curriculum be completed ere the nobler science of Divinity be entered on. It is a study which, in all its provinces, must engross the intellectual powers, ere lasting proficiency be attained. It resembles Aaron's rod, which swallowed all the other serpents. It needs a mind already trained in literary and scientific study; a mind with all its faculties in healthful tension, and that has entire command over its sources and subjects of information. Let English Nonconformists erect a literary institution, a gymnasium of active mental exercise for aspirants to the office of the sacred ministry. Let such an institution be the vestibule of their theological seminaries. The preparatory studies would all have a bearing on the grand object in contemplation, and not, as in the Scotch colleges, be neutral, and often worse than neu-

tral. In a dissenting literary college, both classical and metaphysical training might be so moulded by the mode of tuition, as to afford a salutary contrast to the frequent results of the teaching followed in the northern universities, in which heathen literature is pursued in a heathen spirit, as if there were no gods but the muses; and ethical systems are propounded, not only apart from revelation, but in mournful opposition to its plain and solemn statements on the duty and destiny of mankind. The undertaking we urge may appear colossal or romantic, but it is worthy of English enterprise and munificence. We hope to see it at no distant date. There are many spirits longing for it; longing to see their devoted youth drinking of a stream yet purer and more sacred than the Isis or the Cam.

We hail the publication of Dr. Davidson's book as a happy omen, in unison with his appointment to the chair which he occupies in the new college. It is a book much wanted. Its publication is an era in the history of English theological literature. Not that we are altogether without books of this nature. Horne's Introduction, with all its deficiencies, and they are many; its errors, and they are not trivial; has had the merit of first directing many inquirers in that field of study. But the compiler has not had the requisite training himself, nor has he kept pace with the progress of biblical investigation. To expect minute scholarship in such a production would be folly; yet we regret to meet such blunders as those which are so caustically exposed by Wiseman in his *Horæ Syriacæ*. We have the acute and learned labours of Bishop Marsh; yet even they embrace only isolated portions of hermeneutical science, and are now far behind the actual state of textual criticism. Only a few principles of interpretation are discussed by the learned prelate. Gerard's Institutes is a book of quite another character. Its hints, and laws, and divisions, are dry and somewhat meagre, though it embraces a wide circuit of critical and exegetical pursuit. The lectures of Van Mildert, Conybeare, and Benson are too popular and superficial to satisfy the wants of inquiring and educated students. We have also many treatises in which the principles of criticism are pursued and exemplified. What finer specimens of critical taste and acumen would we have than in Laurence's Dissertations on the Book of Enoch, Henderson's Remarks on 1 Tim. iii. 16, Pye Smith's frequent digressions and annotations in his 'Scripture Testimony,' or Stuart's introductory chapters on the Pauline origin of the Epistle to the Hebrews, &c.? In some of these books, and in others which might be mentioned, we have also many excellent laws of interpretation correctly developed and soundly applied. A large code of hermeneutical and critical statutes, containing exempli-

fications of the subtleties of Greek and Hebrew grammar, embracing, in short, a grammatical and lexical apparatus of considerable fulness and symmetry, might be compiled out of the masses of miscellaneous observation and criticism in the 'Scripture Testimony.'

A book of the kind before us was much wanted in the English language. Other tongues had already been honoured by being made the vehicle of similar productions. Long had the Latin maintained its supremacy, and the *Isagoge*, *Clavis*, *Institutio*, *Tractatus*, *Libellus*, or *Exercitatio*, guided the studies of the sons of the prophets. Now, the language has been changed, and the Christian world is almost inundated with the *Einleitung*, or *Versuch*, or *Entwurf*, or *Darstellung*, or *Vorlesungen*, or *Grundriss*, or *Lehr-buch*. Many of the treatises so named, both in Latin and German, cannot be dispensed with, and will not be superseded by this publication of Dr. Davidson. The old works of Flacius and Rivet, of Glassius, Rambach and Carpzoff, will ever remain monuments of industry and patient research,—somewhat tedious in their more minute details, somewhat clumsy in their more solid proportions. Of the many German works bearing more or less on Sacred Hermeneutics, we shall say little more than that they are well characterized by Dr. Davidson in the sixteenth chapter of his work. The most of them are pervaded by some peculiar element, which excludes other valuable qualities. Some writers pursue the historical element, as Griesbach and Bretschneider. Others follow the mythic element, and almost all are one-sided in their treatises. Yet many of these modern researches unite learning with piety, and logic with philology. Our heart is refreshed by such treatises as those of Lücke, and Stein, and Matthäi. The spirit of good old Franke is revived in their works.

But the best German productions are not usually in the form of hermeneutics, but in that of introductions. The introductions of Seiler and Jahn, Hug and Havernick, with the hermeneutics of Ernesti, Morus, Beck, and Keil, are well known in this country. The recent Danish work of Klausen, which has been translated into German, is not praised by Dr. Davidson beyond its merits, when he says, 'we cannot recommend the entire production too highly.'

Some of the treatises referred to in the preceding paragraphs have been translated into English. Those of Seiler and Ernesti are best known. We need not dwell on their faults or excellencies. Seiler comprehends too wide a range: Ernesti confines himself to the New Testament. 'The unity of the Bible slips from the memory amid the disquisitions of such hermeneutical writers as Ernesti,' is the just remark of Dr. Davidson.

Now, we rejoice in having before us a native production on sacred hermeneutics. The book adheres to its title. The readers must not expect to find in it 'Introduction,' Special Hermeneutics, nor yet analyses of grammatical or rhetorical figures. It confines itself to general hermeneutics. We are not sure that Dr. Davidson has acted rightly in excluding such topics from his book. As the Bible is essentially an Asiatic book, crowded with metaphor, and abounding in tropical language, every system of biblical hermeneutics must embrace, to some extent, an investigation of the sources, nature, and power of figurative speech; and though Dr. Davidson disclaims special hermeneutics, there are few chapters in which we have not some examples of their use and value.

The first portions of the book are occupied with a description of hermeneutical qualifications,—moral, intellectual, and literary. This chapter well deserves the earnest and serious perusal of students, especially such portions of it as exhibit the necessity of a sincere, holy, and prayerful disposition, in order to know the will of God. The effects of mere intellect and learning on the word of God, are clearly seen in the woful character of German Neology. The lamented Gesenius could bring the powers of a rarely-gifted mind, and of a superior practical philology, to the book of Isaiah, and yet fail to perceive in its gorgeous oracles a promised Messiah who should stoop to conquer, and die to triumph. The accomplished De Wette can bring refined taste and critical acumen to the exposition of the Hebrew Anthology, and yet see not David's son and Lord in the inspired lyrics of the Jewish church. Winer, from his immense stores of learning and information, can explain almost every custom or ceremony, describe almost every place, person, or event, named or alluded to in Holy Writ: and yet, in his *Real-Wörterbuch*, he has overlooked the one thing needful, failed to find Him of whom Moses in the law and the prophets did write,—the Lord of the temple, the Head of the theocracy, the Antitype of the priesthood and sacrifices. The preparatory observations of Dr. Davidson are of superlative importance, in reference to the possession of a warm and vigorous piety, and we quite accord with him in the following admirable remarks—

'The mind tinges language with its own colours. If, therefore, it be corrupted by vicious habits, or pernicious dogmas, the purity of revelation is tarnished. When systems of philosophy are the standard by which it measures the word of God, or when reason alone decides in matters of faith, it is easy to perceive that the consequences will be detrimental to the meaning of scripture. A distorted mind imparts ambiguity to diction, where no obscurity exists; or disputes about the signification of words which an ingenuous mind sees in the light of its own

simplicity. All hunting after ingenious novelties or recondite meanings, discovers a spirit corrupted by the artificial employments of life, by the metaphysical subtleties of scholastic theology, or by a fancied superiority seeking to display its own acumen. It has often been a subject of surprise, that conflicting opinions should be founded on the same words, and derived from the same passage. Men not deficient in judgment or slow in perception take opposite views of paragraphs not obscure in themselves. But were the moral qualification to which we have adverted sufficiently insisted on, the wonder should soon abate. When reflecting, indeed, on the promise, 'and they shall be all taught of God,' we may well marvel that Christians disagree so widely in their expositions of scripture, and consequently in their notions respecting faith and duty. But such diversities arise because the promise is not realized. We are shut up to the conviction that prayer is mightily overlooked; else the great Teacher of the church would produce greater similarity in the sentiments of brethren. We refer not to such persons as are virtually under the power of Satan, and whose eyes the god of this world has blinded; but to the true professors of Christianity translated into the kingdom of light. Perhaps even they depend too much on their own fancies, in proportion to their want of earnest importunity in supplicating the Spirit's guidance. Holy humility is an effectual preparation for learning many a lesson as to the meaning of the word, which all the aids of human learning, and all the commentaries of men could not avail to impart. Every right-hearted student will probably admit, that many painful researches might have sooner and successfully terminated, had he relied with simpler faith on God himself, and banished the selfishness which stood in the way of his true seeking. Were the old man more crucified, the promise, 'and they shall be all taught of God,' would have greater effect. Such is the moral furniture which it behoves the interpreter to bring to the Bible. It includes belief in a Divine revelation, humility, candour, simplicity, teachableness, and purity, with habitual prayer to the Spirit, from whom proceed all holy desires. These attributes and acts are implied in a 'singleness of desire to know the mind of God, with a sincere and steady determination to obey it;' and whoever agrees to the description, is so far well equipped for exegetical labour.—p. 6.

But again, there are intellectual qualifications necessary. These, too, ought to be of a high order. Dissenters, indeed, may fairly compete with the establishment, and outvie it in the possession of these excellencies. Those scions of aristocracy that will not flourish and bear fruit in the army, the navy, or senate, are engrafted on the church. Among the qualifications referred too, philological attainment is one of the most desirable. Men may become great divines, without much of it, yet how much greater would Andrew Fuller have been, if, in early life, he had enjoyed philological training? Too many ministers trust to second-rate commentaries, and are afraid to investigate for themselves. Amidst conflicting opinions, they are the victims

of a painful hesitation, or prefer the notion that strikes them, not that which carries with it the highest degree of probability. Laws of probability in matter of criticism and exegesis they have not studied, 'so they are carried about with every wind of doctrine.' We wish that the following sentences from Dr. Davidson were written with a pen of iron, and with the point of a diamond, on the hearts and consciences of all our students and ministers.

'We would gladly bring back those who have departed from the true method of proceeding, or at least stir up the student who has the office of the ministry in view, to commence it with alacrity and perseverance. We are bold to aver, that not a few passages of scripture are inexplicable to the man who is ignorant of the original languages. Our excellent and admirable version has frequently failed to give the true sense. Since the birth of enlightened philology, a great accession of materials has been brought to the aid of the interpreter, and similar treasures are being daily amassed. The light thus thrown on many dark places of the divine word is cheering. Let it be welcomed by every lover of truth, as tending to exalt the written revelation so deeply interesting to every Christian. The professed guides of the religious belief of others should be competent to derive their elucidations of scripture from the word itself; to defend it against the plausible objections of learned sceptics; and to show forth its excellence in all the fulness of its intrinsic merit. This cannot be done without a goodly acquaintance with the originals. Thus the right sequence of biblical arguments—the coherence of different parts;—and subtle trains of thought will present themselves all the more readily to him who thoroughly understands the connecting words which usually link propositions and sentences together. These terms constitute, perhaps, the most important part of that mental furniture which must be brought to bear upon the connexions of doctrinal statements. They are the bands and ligaments which at once give unity to the different members, and show the harmonious beauty of the whole structure. It needs no effort of mental thought to estimate their importance in the province of interpretation. Thus even in the department of single terms, especially the vocables whose office is to show the relations of thought, does the interpreter need to be well acquainted with the original languages, so as to examine and judge for himself. The grammar and lexicon must be his constant companions, but they are not infallible. However highly he may value the learning and ability of their authors, he will always remember the motto, *Nullius addictus jurare in verba magistri*. We have no hope that the noble science of theology will make real advances, unless thorough students of the word of God, imbued with a love of sacred literature, and resolved to bring every thing to the test of scripture itself, appear among us. Fundamental investigations of doctrines we do not expect to see, till men be impregnated with the belief that the Bible is a mine whose treasures have not been exhausted. Soul-satisfying discussions, such as chase away every doubt and convey the truth with irresistible cogency, must needs be rare, so long as the great body of commentators are con-

tent with meagre, miserable apparatus, by which a sound and healthful exegesis is soon starved. We desire another spirit to be infused into the accredited expositors of the divine word. We commend to their acceptance a more copious and learned furniture. We would show them that they are oft feeding on husks. We would lead them to the source of purity, learning, wisdom, and light, where they may themselves partake of true riches. Did they resolve so to study the words of truth, the words of truth would assuredly be better understood. Their vague doubts of the soundness of theological systems would give place to definite ideas; and the scriptures be exalted to that supremacy from which they are lowered by appeals to fathers, and the authority of names. We have hitherto spoken of the necessity of acquaintance with the original languages of the Bible in order to understand it aright. But there are beauties that cannot be transfused into any translation. These lie hid from the eye of such as cannot look into the originals. Like the excellencies of a fine painting, they escape the observation of all but the connoisseur.'—p. 18.

Dr. Davidson then proceeds to unfold what knowledge of the grammatical and lexical structure of the sacred languages and their cognate dialects, of ancient versions, of archæology, of geography, and history, must combine to furnish the mind of him who aspires to be a workman that needeth not to be ashamed, rightly dividing the word of truth. All the following sections are of great interest to the Biblical student. All of them exhibit original and independent thought. Dr. Davidson has evidently examined for himself. He takes nothing for granted. His book is the fruit of close and continued research. He has performed a valuable service in the history of Biblical interpretation in lectures fifth and sixth. He has not given a bare register of names and books, but has developed, with great correctness and considerable fulness, the hermeneutical rules by which the principal expositors were guided. These chapters contain a history of the patristic and hierarchical periods; while a subsequent section contains an account of the principal writers on interpretation from the Reformation down to the present time. It is both curious and instructive to learn what laws guided the early Fathers in their exegesis, what maxims they professed to follow, what rules they virtually obeyed, or whether the majority of them had any law but their own fancy—any standard but their own fantastic imagination. We blush for those deluded men who acknowledge them as their spiritual guides. We wonder at the effrontery of such a man as Dr. Pusey, who believes Cyprian's account of the Supper rather than Paul's, even though the apostle solemnly affirms of his narrative that he received it of the Lord. The early Fathers of the apostolical era were not men of intellectual vigour, but of holy simplicity. The line which severs inspiration from the writings which come

immediately after it, is very broadly marked. The churches were under no such impulse to confound the human and divine as might have been the case if the Roman Clement had displayed the learning of his Alexandrian namesake, if Ignatius had possessed the polemical acuteness of Augustine, or Polycarp the erudition of Origen. Then might they have preferred the 'enticing words of man's wisdom.' But God had wisely ordered otherwise. The apostolical Fathers did not produce thrilling thoughts and rolling periods. They fed the churches with 'butter and honey, till they knew how to refuse the evil and choose the good.' The distinction between the apostles and their successors was made very palpable for a considerable period. Nay, the names of their immediate successors, (successors not in the apostolate,) of Timothy, Titus, Epaphras, Tychicus, are almost the only relics of their early and useful existence. As the solar blaze is said to prevent planets near himself from being discovered, so the lustre of these men is dissolved in the superior glory—they lived too near the apostolic era to be fully and singly recognised. The writings of the apostolic Fathers abound in long citations from Scripture, but in general the excerpts are simply given. They are not accompanied by any exegesis. But the writers who succeeded them were men of another spirit. Their interpretations of Scripture are very numerous, and very peculiar, now sober and now extravagant; sometimes exhibiting a tame literality, and anon allegorical absurdity. The tendency to allegorize, from Origen downwards, was the prevailing one—sober interpretation was deemed an index of unlearned irre-generacy—common sense was set at defiance, and nonsense, sillier than Rabbinical figments, grosser than Platonic reveries, were declared to be the exposition of God's holy word. We admire the zeal of the Fathers more than their prudence, their piety more than their learning or orthodoxy. Their hermen-eutics were unsettled and contradictory. Metaphysical theories and polemical purposes damaged the veracity and worth of their interpretations. The rules they proposed to themselves in conducting exegesis are sometimes stated, but oftener they are to be inferred from the results to be found in their works. The best of them were enamoured of the hidden sense or mystic meaning, as Dr. Davidson has shown by an ample induction. Origen, Jerome, and Chrysostom, were the best of their critics and scholars. Yet Origen, the father of grammatical interpre-tation, as Ernesti calls him, was fond of allegorizing. Jerome was a better critic than an exeget, more happy in settling the words than developing the meaning of the text. The commen-taries of Chrysostom are beautiful specimens of popular oratory, but are not, by any means, famous for their logical analysis.

Dr. Davidson has given, at considerable length, the views and principles of Clemens Alexandrinus, of Irenæus, Origen, Jerome and Augustine. It would be well if we profited by the erroneous systems which Dr. Davidson has exposed, and if we learned to be sober-minded. The history is carried on by him down to the Reformation. During the dark ages, tradition was paramount in its authority, and scholastic niceties formed the chief pursuit or hallucination of distinguished men. Much useful information is afforded in these chapters, regarding more recent writers on sacred hermeneutics. The best of them are noted and characterised. The ordinary lists consulted for the purpose of knowing the qualities of such books are very erroneous. Those found in Horne are very fallacious and defective. The care and labour employed on this history of writers on hermeneutics, must have been great. The way was prepared by Rosenmüller, by Klausen, and by other authors of hermeneutical treatises; but Dr. Davidson is no servile copyist. He can avail himself of materials prepared to his hand, but they are thoroughly investigated before they are used. We form our judgment of books too often from the relation they bear to our own sentiments in unison or contrast. That Dr. Davidson's judgment of books is free from this instinctive bias, we aver not, but we discover no instance of gross partiality or antipathy. His sources of information are generally pointed out and confessed. There is no undue depreciation of others' merit, no exhibition of that unseemly tendency.

Τυδείδη τί παθόντε λελάσμεθα θούριδος ἀλκῆς.

Such a history as that to which we have now referred, proves the perversity of the human intellect, and shows how prone men are to philosophize rather than to interpret. They form their opinions first, and seek from God's word defences of their preconceived theories. It is not what Scripture says, they desire; but what Scripture says, or may be made to say, in support of their own systems. What learning they have they abuse in wresting the Scripture. They *impose* a sense rather than *expound* the meaning. Theirs is *impositio magis quam expositio*. This folly has not ceased. Modern writers, as Dr. Davidson has shown, are as guilty as their predecessors. The philosophy of Germany has always infected its hermeneutics. Kantian Moralism, and Hegelian Transcendentalism spread their poison during the brief and busy period of their existence. English Deism, which assumed so sensual and ferocious a form in France, changed its aspect to the east of the Rhine, and appeared in the shape of Neology, allying to itself the peculiarities of the restless and profound intellect, the vast erudition, the

deep, mystical, and earnest heart of the German world. O, had men come to God's word, imbued with God's Spirit, simply desirous to know His will by the aid of the interpreter, one among a thousand, those baseless hypotheses which have so often appeared in ridiculous yet melancholy succession, would never have been invented. But, alas, in one age learning is associated with false philosophy, and in another piety and humility are united to superficial attainment; allegorical interpretation is fondled in one century, and servile literality in another. Practical divinity is pursued in one country to the neglect of Biblical learning; while in another, grammatical acuteness is united to Neological infidelity. We long for the coming of a better period, when interpreters shall strive to receive the kingdom of God as little children. May this publication be an omen of its speedy approach. Jehovah hasten in his time.

Dr. Davidson has some excellent remarks on the use of reason in Biblical exposition. The Bible is to be interpreted on the same principle as other books. Reason decides on the credentials of a revelation, ascertains what are the vocables which the Divine Spirit has employed, and endeavours to assign a correct meaning to the words and clauses of the Sacred Oracles. Its province ends with this inquiry. Whatever it discovers to be the doctrine of Scripture, it is bound to believe. It is the highest glory of reason to yield itself to the truth of God. But Dr. Davidson limits the assertion that the language of the Bible is to be interpreted like that of other ancient books. The exception applies to the exposition of the symbolical phraseology of the prophets. The question of the 'double sense' is thus raised. The phrase 'double sense' is not a happy one, for as Dr. Owen somewhere remarks, if the Bible have more senses than one, it may have twenty. Yet we are persuaded that Dr. Davidson has come nearer to the truth than many who have written on this subject. We would not altogether receive Hengstenberg's psychological theory of prophecy, yet we discover elements of important truth in it. Nor do we think the language of Dr. Davidson as guarded in some sentences as is consistent with entire accuracy. We cannot say with him that 'the words have a twofold reference.' We rather think that the words have only one meaning, but the event described by the words is typical of some future era or circumstance. The ideas of 'juxta-position and commingling,' which Dr. Davidson brings to the exposition of prophecy, is one which, if correct, will require no ordinary caution and taste for its proper application. It will require a very delicate hand to unfold events '*laid upon one another.*' We have no prismatic glass which shall separate those rays by which 'events are painted on the prophetic

canvass in commingling colours.' Yet we are persuaded that Dr. Davidson is more correct than either Moses Stuart on the one extreme, or Olshausen on the other. The book of Olshausen, *ueber tiefern Schriftsinn*, contains much truth, such as only a man who is spiritually minded can apprehend or enjoy, but at the same time it might seduce the unwary student into the daring and devious paths of mysticism and allegory. Yet we regret that Dr. Davidson has not fortified more strongly the position he has taken, or repelled with decided arguments the objections of his antagonists. Surely such a course would have been more satisfactory than the mere expression of his consciousness of security, when he says, 'We are not concerned to rebut the charge of *arbitrariness* advanced against this position.' He has given, in Chapter IV., a good account of the origin, nature, and peculiarities of allegorical interpretation. Its origin is ascribed to a source, not distinctly and fully acknowledged by other writers on hermeneutics. Those allegorizers, though professing Christianity, are the victims and propagators of a mighty fallacy,—*non fingunt omnia Cretes!*

Immense pains are taken by the author in chapter XI., in gathering and classifying all the quotations from the Old Testament in the New. We do not affirm that the space occupied by this chapter is altogether disproportionate, yet we are inclined to think that critics do sometimes spend unnecessary labour in endeavouring to reconcile apparent discrepancies. We meet with grammatical changes of various kinds in their quotations. We find change of order, person, or number; we discover omission, abridgement, or addition, yet we cannot affirm that all these variations existed in the inspired autographs. But it would be rash to aver that all the discrepancies between the Hebrew or Alexandrian texts, and quotations made from them in the New Testament, are traceable to the errors and oversight of copyists. The great fact to be kept in mind is, that the writers of the New Testament canon seem to have generally quoted from memory. This exercise of memory was forced upon them by the circumstances in which they were placed. They had not literary leisure; they wrote not in slow and solemn precision. Rolls of Scripture books were too bulky to be carried about, too cumbrous to be easily and frequently consulted. The evangelists do not observe verbal uniformity in the reports which they give of their Lord's discourses. Why need we find such difficulties in the excerpts which they occasionally fetch from historians and prophets of former times. Yet the inquiring student will find a full catalogue in the book before us, with a few judicious scholia appended. Novelty could not be expected in this department. Accuracy is of more

importance to the reader. After the older labours of Surenhusius and Drusius, and the more modern investigations of Owen, Randolph, and Doepke, there does not remain very much land to be possessed. Our author, we believe, is ready to say in reference to this department of his work, *vitare denique culpam non laudem merui*.

Dr. Davidson proceeds to review many of the pernicious systems of interpretation which have had such fatal prevalence, and shews in his eighth lecture what are correct hermeneutical principles. The elements of accurate exegesis are there unfolded, and occasionally exemplified. Many rules, canons, and explanations spread over large volumes are here condensed, and made more memorable in their brevity and force. The process of hermeneutical investigation is shewn in a natural and obvious form. The alleged discrepancies of Scripture are also handled in a superior style. These difficulties are not all of equal moment or magnitude, and perhaps some of them may admit of other and better solutions than those adduced in this work. We invite attention to the solution of the difficulties of the genealogy and resurrection of Christ. On these subjects great pains and labour are bestowed, especially on the former of them. Along with his own observations, the author gives a clear and accurate condensation of Dr. Barret's famous essay on the genealogical rolls of Matthew and Luke.

The chief philological helps are next adverted to by Dr. Davidson. He reviews versions, lexicons, commentaries, cognate languages, &c. These have an immediate bearing on sound exegesis. In reference to such versions as the Septuagint, Peshito, and the Targums, we could have wished our author to have been much fuller in his observations, and more copious, especially in examples. His instances of illustration are too few, and certainly too recondite and obscure; some of them, one would almost say, fanciful and visionary. Our opinion of the value of good versions is the same as that of good old Myles Coverdale, in his Prologue unto the Christian reader:—'Sure I am, that there commeth more knowledge and vnderstandinge of the scripture by theyr sondrie translacyons, then by all the gloses of oure sophisticall doctours. For that one interpreteth somthyng obscurely in one place, the same translateth another (or els he him selfe) more manifestly by a more playne vocable of the same meanyng in another place.'

The book before us, our readers will see, is one of great merit; not faultless, indeed, yet worthy of high encomium. Perhaps its worst fault is, want of symmetry. The spaces occupied by some topics are disproportioned to their value, other subjects of equal use are limited to a briefer exposition. Sometimes there is a

tendency to digression. Occasionally there is an exuberance of illustration, and of incidental remark. The author's soul is full of his subject, and his suggestive memory furnishes an immense variety of scattered hints and illustrations. His *obiter dicta* are numerous, yet all of them are valuable.

We believe with the author, that such a volume as this was needed. That he has supplied the felt deficiency, we think we have shown from this imperfect and cursory notice of the contents of this book. We hope the churches will appreciate the performance, and so reward the learning of the author and enterprise of the publisher. The churches have been long favoured and supplied with many excellent systems of divinity. The great truths of religion have been brought together in logical connexion, and the scheme of grace divided into its several parts, and illustrated in its origin, development, and results. But these systems are too often full of abstruse speculations, and though theology has been allied to vast intellectual power, and prodigious capabilities of application and perseverance, yet it has often suffered from this union, and lost its simplicity and freshness among scholastic subtleties and metaphysical refinements. It has often appeared in admirable proportions, chiselled according to rule and fashion; but life and spirit seem to have departed. The study of Turretine and Maestricht, of Pictet and Stapfer is good enough in its place. Yet rather do we recommend earnest attention to the living word itself, and to such books as enable the reader of scripture to comprehend those ideas which the sacred writers meant to convey. The meaning which *they* attached to the vocables they employed is the only true meaning. To know that meaning is every man's solemn duty. The rising ministry are furnished with many opportunities which their fathers enjoyed not. The attention now paid to exegetical study is one of the most cheering signs of the times; and as the modes of theological tuition are so vastly improved by division of labour, more thorough comprehension of the various branches of the science, and closer adaptation to the wants of the age; so may we not hope, under the Divine Spirit, for a correspondent improvement in the style of Sabbath exposition, and for a proportionate augmentation in the power of the pulpit over this erring and excited generation.

- Art. II. 1. *A Dictionary of Greek and Roman Antiquities*. Edited by William Smith, Ph. D. *Illustrated by numerous Engravings on Wood*. 8vo. pp, 1121. 1842. London: Taylor and Walton.
2. *Dictionary of Greek and Roman Biography and Mythology*. Edited by William Smith, Ph. D. Parts I. II. III. IV. 1843. London: Taylor and Walton.

WE owe an apology to the editor of these important works, and to his learned coadjutors, for having so long delayed to make our readers acquainted with the fruits of their valuable labours. The delay has certainly not arisen from a cause which sometimes occasions similar procrastination;—an intimate conviction of the demerits of the work which happens to be awaiting judgment. In such cases, a reviewer sometimes permits mercy to prevail over justice. Unable to say anything in the way of commendation, and unwilling to say all that is deserved in the way of censure, he respites and reprieves the unhappy book from time to time, till he finds that it has done all the little mischief of which it was capable, and is already absolutely forgotten. Dying a natural death, it happily saves him the hangman's office, and defrauds the reading public of the pleasure and the profit of a public execution. No such reasons have assuredly operated in the present case. We can safely recommend the above-mentioned works to the attention of our readers, and, in effect, have already done so in a previous brief, but very decisive notice.

And now that we have taken upon us to deliver a more deliberate opinion on their merits, we know not well how to add to what we have already said; dictionaries, of all kinds of books, being those of which it is most difficult to give an adequate notion within the limits of a brief article. A complete analysis is impossible; long citations equally so; and as to brief specimens,—considering that the articles are written by so many different persons, and on such different subjects,—if those which chance to be selected are taken as fair examples of the merits which characterize the rest, it can still be only on the critic's assertion. Our commendations, therefore, however strong, must be couched in very general terms, for the justice of which our readers must trust our judgment and veracity, unless they will take the better course, (and which we recommend,) of purchasing the works, and testing our accuracy or otherwise, by a personal inspection. On these conditions, we dare say, neither publishers nor editor will be disposed to quarrel with us on account of the vagueness or generality of our terms of commendation.

The Dictionary of Greek and Roman antiquities, which we have very carefully inspected, was much needed, was judiciously

planned, and has been admirably executed ; and we may say the same of the dictionary of Biography and Mythology, so far as the work has yet proceeded.

That such works have long been much needed, will, we think, be doubted by none. When we consider the prodigious extent to which, during the last half century, the language and literature of Greece and Rome have been cultivated—the diligence which has been employed in the collation of manuscripts and the formation of texts—the searching analytic spirit in which the minutest peculiarities of grammar have been investigated—the consequent elucidations which have been thrown on many doubtful and obscure passages—and, *therefore*, on the manners, customs, and whole *life* of the ancient world ;—when we consider that the direct application of all these various appliances of improved learning has been made to history by some of the most comprehensive and truly philosophic minds, as for example, in the immortal work of Niebuhr ;—when we consider that the researches of modern travellers have kept pace in spirit and diligence with those of modern scholars ; and lastly, when we consider the immense accumulation which happy accident or enlightened enterprize have brought within our reach, of those classes of objects which are to history what fossil remains are to geology—of statues, gems, paintings, medals, implements of ancient art, and utensils of household use—there cannot be a doubt that it was eminently desirable that the large and valuable additions thus made to our knowledge, should be embodied in some works of moderate compass and cost. This, there can be as little doubt, had not been done when these works were projected.

In some particular departments of classical antiquities, it is true, some admirable and costly works had appeared in this country—the titles of a few will immediately suggest themselves to the memory of the learned reader—though even in works of this character it may be doubted whether England had not been outdone by some foreign nations. But nothing like a *cyclopædic* view of these subjects had appeared amongst us ; not to mention, that the works above referred to, are in a form which renders them absolutely inaccessible to the generality of students.

In relation to such subjects, the youth of universities and schools were left in a condition truly deplorable—condemned to the use of books compiled half a century ago, of which the errors and inaccuracies had been very partially purged, and the deficiencies still more partially supplemented. What could be the value of works on Greek and Roman Antiquities, compiled before the British Museum and other similar institutions had

been enriched by half their present treasures, and almost before Herculaneum and Pompeii had been discovered—at all events before they had been, to any extent, excavated? Such works on antiquities are themselves antiquities.

Of the necessity then, for such works as the present, we think there can be no doubt. It remains only to say a few words of the plan and the execution.

In the preface to the dictionary of Greek and Roman antiquities, Dr. Smith has given a brief account of the principles on which the work has been constructed. He defends the adherence to an alphabetical order, rather than a distribution of subjects classified according to any other principle of arrangement, and, in our opinion, justly. Whatever may be said of the advantages or disadvantages of any other principle of arrangement, none is comparable to the alphabetical in any work principally designed to be a work of ready reference. Some indeed insist on its being unphilosophical in any work which admits of a systematic arrangement; but we shall ever hold that *that* is the most philosophical arrangement which best answers the purpose, and that, in relation to different purposes, different classifications may be each the most philosophical. As Whately well observes, 'a mere botanist might be astonished at hearing such plants as clover and lucerne included in the language of a farmer under the term 'grasses,' which he has been accustomed to limit to a tribe of plants widely different in all botanical characteristics; and the mere farmer might be no less surprised to find the troublesome 'weed,' as he has been accustomed to call it, known by the name of Couch-grass, ranked by the botanist as a species of 'wheat.' . . . And yet neither of these classifications is in itself erroneous or irrational.' Now in relation to all dictionaries, encyclopædias, and works of reference, we believe that every reader's experience will dispose him to say, that there is no arrangement half so good as the alphabetical. On this subject Mr. Smith remarks, 'A work like the present might have been arranged either in a systematic or an alphabetical form. Each plan has its advantages and disadvantages, but many reasons induced the editor to adopt the latter. Besides the obvious advantage of an alphabetical arrangement in a work of reference like the present, it enabled the editor to avail himself of the assistance of several scholars who had made certain departments of antiquity their peculiar study.'

The plan of the work is exceedingly comprehensive, embracing almost every thing illustrative of the *mode* of life, whether public or private, of the ancient world. 'Some subjects,' says the editor, 'have been included in the present work which have not usually been treated of in works on Greek or Roman antiqui-

ties.' This is true; but we do not observe any which ought not to have been inserted, or which might not fairly be expected in a cyclopædic work on such a subject. 'These subjects,' he proceeds to say, 'have been inserted, on account of the important influence which they exercised upon the public and private life of the ancients. Thus, considerable space has been given to the articles on painting and statuary, and also to those on the different departments of the Drama.' The reason of the admission of such articles is obvious; for what could be said of the completeness of a work on the antiquities of any people, which left such topics untouched, especially when, as in the case of Greece and Rome, they are vital? Less than ample illustration of such subjects could not well be expected. A work which omitted them would be like the play of Hamlet, with the part of Hamlet left out; or incur the censure which Johnson has bestowed on Mallett's life of Bacon, 'that he had written the life of Bacon, and forgotten that he was a philosopher.'

We are far, therefore, from quarrelling with Dr. Smith on the score of the comprehensive plan of the work; on the contrary, if disposed to complain at all, it would be on the ground of some few omissions. On the same principle on which he has admitted subjects illustrative of the ancient Drama, we should have been glad of a few additional, though brief, articles on the subject of Education. We do not, of course, mean that it would have been proper to insert disquisitions on the systems of opinion taught, or remarks on their value or their worthlessness, any more than it would have been proper to give us, in treating subjects connected with the Drama, analyses of particular plays, or criticisms on their merits; but we mean, that we should have been glad of a little more light on the business of education—on the manner of life of the public teachers—as to how, where, when, they imparted their instructions—the relations between them and their pupils—and so on. The literature of this subject, (imparted in the pleasant way generally adopted in the other articles of the dictionary,) from scattered notices in Plato, Xenophon, Aristotle, Athenæus, Lucian, Cicero, Quintillian, Aulus Gellius, and others, would have furnished matter for some few interesting and useful articles. Much of the information we here refer to is, we are aware, incidentally given in various articles, but still it is incidentally given, and sometimes not easily found. The excellent article 'Gymnasium' is, as might be expected, restricted, with the exception of a sentence or two, to bodily exercises. We should have liked another of the same extent on the matters we have above alluded to.

After all, however, we must admit the force of the editor's remark, that it is difficult to draw an exact line between the

topics which ought, and those which ought not to be embraced in such a work. All we mean is, that the above subjects presented as fair a claim to be treated, as many others which have been (and in our judgment very properly) admitted. For the rest, we believe the omissions are very inconsiderable, and none will be disposed to blame him for what he has included. 'There may seem,' he says, 'to be some inconsistency and apparent capriciousness in the admission and rejection of subjects, but it is very difficult to determine at what point to stop in a work of this kind. A Dictionary of Greek and Roman Antiquities, if understood in its most extensive signification, would comprehend an account of everything relating to antiquity; in its narrower sense, however, the term is confined to an account of the public and private life of the Greeks and Romans, and it is convenient to adhere to this signification of the word, however arbitrary it may be. For this reason several articles have been inserted in the work, which some persons may regard as out of place; and others have been omitted, which have sometimes been improperly included in writings on Greek and Roman Antiquities. Neither the names of persons and divinities, nor those of places, have been inserted in the present work, as the former will be treated of in the 'Dictionary of Greek and Roman Biography and Mythology,' and the latter in the 'Dictionary of Greek and Roman Geography.' (Preface, p. ix.)

The articles on Greek and Roman law have been supplied by Professor Long, whose varied learning and accomplishments are well known to the public. These articles are distinguished by a depth and copiousness which might well seem to render superfluous the modest apology for their supposed deficiencies which we find in the preface. We will not be so rude as to doubt his word that they stood in need of some apology, but we must be content to shew our ignorance of the subject by saying, that we have failed to discover where the deficiencies lie. Sure we are, that the generality even of learned readers will be equally unsuccessful, and will agree with us that the articles in question are generally admirable, both for the extent of the information they convey, and the precision with which it is imparted.

The whole work is profusely adorned with engravings, which, indeed, form one of its principal attractions. They have been executed in the best style (by Mr. John Jackson), and from the best sources, amongst which the editor particularizes 'Museo Borbonico, Museo Capitolino, Millin's *Peintures de Vases Antiques*, Tischbein's and D'Hancarville's engravings from Sir William Hamilton's Vases. 'Hitherto,' he adds, 'little use has been made in this country of existing works of art for the purpose of illustrating antiquity. In many cases, however, the

representation of an object gives a far better idea of the purposes for which it was intended, and the way in which it was used, than any explanation in words only can convey.' This is obviously true.

As the dictionary is the work of so many different writers, and all of them have done so well, it would perhaps be invidious to say much about the merits of particular articles, or compare one class with another. We may venture to say, however, without any impropriety, (for almost all the writers have been more or less engaged upon them) that we have been particularly pleased with the articles on *domestic* antiquities, perhaps in some measure from the nature of the subjects, and the profusion of the illustrations with which they are accompanied.

We must not omit to mention, also, the accurate philological spirit (if we may so speak) which is observable throughout. The various minute shades and manifold applications of words of very general use, are traced through their gradual extensions and nice transitions of meaning from the primary one, with great skill; and, where practicable, the significations seem to have been arranged in what may be called their *historic* order.

An excellent example of our meaning may be seen in the very first word in the dictionary, (ABACUS,) an article furnished by the late lamented Dr. Allen.

In selecting some few specimens, we must be guided principally by the circumstances of convenient length and general interest to our readers. On the latter point we feel little difficulty; for, strange as the notion may appear to some, such a book is, in our opinion, not only useful as a work of reference to those who are actually engaged in reading a classical author, but well worth taking up at odd minutes, and dipping into as a book of amusement. We think it as amusing to those who have any tincture of classical learning as most books of voyages and travels. In these we read with delight of the customs and manners of nations as foreign to us as ever were those of ancient Italy and Greece—not less completely separated from us by space than those are by time, and whose language is and will ever be, more truly *dead* to us than that of Homer or Virgil, Herodotus or Livy.

Most profound in the whole race, is man's sympathy with his common humanity. He loves to study it in all its phases and aspects, through remote ages and in far distant climes, and often even with a deeper interest, in proportion to the wider diversities of outward forms, through which, however, he still detects the same essential nature—throbbing with the same affections—acting under the influence of the same principles, but variously developed and manifested,—and pursuing

the same ends, only by different means. The '*Homo sum*,' &c. which drew forth the plaudits of the Roman audience on the poet, who had but given expression to a feeling which nature had already taught them, is still echoed by millions of hearts which would fail to give it suitable utterance. 'In all my travels,' says Lady Mary Wortley Montague, in one of her inimitable letters, 'I have never seen but two sorts of people, and those very like one another; I mean men and women, who always have been, and ever will be the same.'

As long as we feel this sympathy, we shall never cease to inquire with lively interest even into the most frivolous matters connected with antiquity, and shall feel as much gratification in ascertaining in what way an ancient Greek and Roman passed his days—what he ate and drank—how he cooked his food—when he took it—in what sort of a house he lived—what was the dress he wore—how he ploughed and reaped—farmed and traded, and cheated and went to law—how he married or made love—how he was physicked and buried—what sports beguiled his childhood, and what recreations soothed his age, as in studying the habits and manners of our contemporaries at the antipodes. With such convictions of the interest attaching to this class of inquiries, our readers will not be displeased at a few brief citations from this amusing as well as instructive volume. And with their leave we will, with a natural indulgence towards our peculiar tastes and habits, just step into the street called Argiletum—the Paternoster Row of ancient Rome—and inquire how things were managed in the 'trade' in those days.

'BIBLIOPOLA, a bookseller (Martial Ep. iv. 71; xiii. 3), βιβλιοπώλης (Pollux xiii. 33) also called *librarius* (Cic. De Legg ii. 20) in Greek also βιβλίων κάπηλος, or βιβλιοκάπηλος (Lucian). The shop was called *apotheca* (ἀποθήκη), or *taberna libraria* (Cic. Phil. ii. 9), or merely *libraria* (Aul. Gell. v. 4). The Romans had their Paternoster-row; for the bibliopolæ or librarii lived mostly in one street, called Argiletum, to which Martial alludes (Ep. i. 4) when addressing his book on the prospect of the criticism it would meet with:—

'Argiletanas mavis habitare tabernas,
Quum tibi, parve liber, scrinia nostra vacent.'

Another favourite quarter of the booksellers was the Vicus Sandalarius. (Aul. Gell. xviii. 4; Galen De Lib. Su. iv. p. 361.) There seems also to have been a sort of bookstalls by the temples of Vertumnus and Janus, as we gather from Horace's address to his book of Epistles (Ep. I. xx. 1):—

'Vertumnum Janumque, liber, spectare videris.'

Again, Horace (Sat. I. iv. 71) prides himself on his books not being seen at the common shops and stalls to be thumbed over by every passerby:—

' Nulla taberna meos habeat, neque pila libellos;
Queis manus insudet vulgi, Hermogenisque Tigellî.'

' Booksellers were not found at Rome only, though they were, of course, rare in smaller cities. Pliny (Ep. ix. 11) says he had not supposed that there were any booksellers at Lugdunum, but finds that there were, and that they even had his works on sale. Martial, in an amusing epigram (iv. 72), tells a person called Quintus, who had asked him by a broad hint to give him a copy of his works, that he could get one at Tryphon's, the bookseller's:—

' Exigis ut donem nostros tibi Quinte, libellos;
Non habeo, sed habet bibliopola Tryphon.'

' The booksellers not only sold books, they transcribed them also, and employed persons for the purpose. But they did not consider themselves answerable always for the correctness of the copy (Mart. ii. 8). Sometimes the author revised it, to oblige a friend who might have bought it (Mart. vii. 11—16).

' On the shop-door, or the pillar, as the case might be, there was a list of the titles of books on sale; allusion is made to this by Martial (i. 118), and by Horace (Art. Poet. 372, Sat. I. iv. 71).

' The remuneration of authors must have been very small, if we are to judge from the allusions of Martial, who says, for example, that a nice copy of his first book of Epigrams might be had for five denarii (Compare i. 67; xiii. 3). Pliny the Elder, however, when in Spain, was offered as much as four hundred thousand sesterces for his *Commentarii Electorum* (Plin. Epist. iii. 5).

' Books then, as now, often found their way into other shops besides book-shops, as waste paper; and schoolboys had frequently to go, for example, to the fishmonger's, to see if they had the book they wanted (Mart. vi. 60, 7.) Mice, moths, beetles, and so forth, found plenty of food in musty unused books (See Juv. Sat. iii. 207; Mart. iii. 2; xiii. 1).'

This is a short article, and yet we think our readers will agree with us that not a little is contained in it, and that the literary citations are very pleasantly and happily introduced. Nor is the article on Greek and Roman gardens less entertaining.

' HORTUS (κῆπος) garden.

' I. Greek gardens.—Our knowledge of the horticulture of the Greeks is very limited. We must not look for information respecting their gardens to the accounts which we find in Greek writers of the gardens of Alcinoüs, filled with all manner of trees, and fruit, and flowers, and adorned with fountains (*Odyss.* vii. 112—130), or of those of the Hesperides (*Hesiod Theog.* 25), or of the Paradises of the Persian Satraps, which resembled our parks (*Xen. Anab.* i. 2, § 7; *Oeconom* iv. 26, 27; *Plut. Alcib.* 24); for the former gardens are only imaginary, and the manner in which the paradises are spoken of by Greek writers shows that they were not familiar with anything of the kind in their own country. In fact the Greeks seem to have had no great taste for landscape

beauties, and the small number of flowers with which they were acquainted afforded but little inducement to ornamental horticulture.

The sacred groves were cultivated with special care. They contained ornamental and odoriferous plants and fruit trees, particularly olives and vines (Soph. *Oed. Col.* 16; Xen. *Anab.* v. 3, § 12.) Sometimes they were without fruit trees (Paus. i. 21, § 9).

The only passage in the earlier Greek writers in which flower-gardens appear to be mentioned, is one in Aristophanes, who speaks of *κήπους ἐνώδεις* (Aves. v. 1066). At Athens the flowers most cultivated were probably those used for making garlands, such as violets and roses. In the time of the Ptolemies the art of gardening seems to have advanced in the favourable climate of Egypt, so far, that a succession of flowers was obtained all the year round (Callixenus, *Apud Athen.* v. p. 196). Longus (*Past.* ii. p. 36) describes a garden containing every production of each season; 'in spring, roses, lilies, hyacinths, and violets; in summer, poppies, wild-pears (*ἄχράδες*), and all fruit; in autumn, vines and figs, and pomegranates, and myrtles.' That the Greek idea of horticultural beauty was not quite the same as ours, may be inferred from a passage in Plutarch, where he speaks of the practice of setting off the beauties of roses and violets, by planting them side by side with leeks and onions. (Plutarch, *de capienda ex inimicis utilitate*, c. 10.) Becker considers this passage a proof that flowers were cultivated more to be used for garlands than to beautify the garden. (Becker, *Charikles*, ii. p. 403—405.)

II. Roman Gardens. The Romans, like the Greeks, laboured under the disadvantage of a very limited flora. This disadvantage they endeavoured to overcome by arranging the materials they did possess in such a way as to produce a striking effect. We have a very full description of a Roman garden in a letter of the younger Pliny, in which he describes his Tuscan villa. (Plin. *Epist.* v. 6.) In front of the *porticus* there was generally a *xystrus*, or flat piece of ground, divided into flower beds of different shapes, by borders of box. There were also such flower beds in other parts of the garden. Sometimes they were raised so as to form terraces, and their sloping sides planted with evergreens or creepers. The most striking features of a Roman garden were lines of large trees, among which the plane appears to have been a great favourite, planted in regular order; alleys or walks, (*ambulationes*), formed by closely clipt hedges of box, yew, cypress, and other evergreens; beds of acanthus, rows of fruit trees, especially of vines, with statues, pyramids, fountains and summer-houses (*diætæ*.) The trunks of the trees, and the parts of the house, or any other buildings which were visible from the garden, were often covered with ivy. (Plin. *l. c.*; Cic. *ad Quint.* iii. 1, 2.) In one respect the Roman taste differed most materially from that of the present day, namely, in their fondness for the *ars topiaria*, which consisted in tying, twisting or cutting trees and shrubs, (especially the box) into the figures of animals, ships, letters, &c. The importance attached to this part of horticulture is proved not only by the description of Pliny, and the notices of other writers (Plin. *H. N.* xvi. 33, 60, xxi. 11, 39, xxii. 22, 34; Martial iii. 19,) but also by the fact that *topiarius* is the only name used in good Latin writers for the

ornamental gardener. Cicero (Parad. v. 2.) mentions the *topiarius* among the higher class of slaves.

Attached to the garden were places for exercise, the *gestatio* and *hippodromus*. The *gestatio* was a sort of avenue, shaded by trees, for the purpose of taking gentle exercise, such as riding in a litter. (Plin. Epist. v. 6, ii. 17.) The *hippodromus* (not, as one reading gives the word in Pliny, *hypodromus*) was a place for running or horse exercise, in the form of a circus, consisting of several paths divided by hedges of box, ornamented by topiarian work, and surrounded by large trees. (Plin. l. c.; Martial, xii, 50, lvii. 23.)

The flowers which the Romans possessed, though few in comparison with the species known to us, were more numerous than some writers have represented; but the subject still requires investigation. Their principal garden-flowers seem to have been violets and roses, and they also had the crocus, narcissus, lily, gladiolus, iris, poppy, amaranth, and others. Conservatories and hot-houses are not mentioned by any writer earlier than the first century of our era. They are frequently referred to by Martial, (viii. 14, 68; iv. 21, 5; xiii. 127.) They were used both to preserve foreign plants and to produce flowers and fruit out of season. Columella (xi. 3, 52) and Pliny (H. N. xix. 5, 23) speak of forcing-houses for grapes, melons, &c. In every garden there was a space set apart for vegetables, (*olera*.) Flowers and plants were also kept in the central space of the peristyle, on the roofs, and in the windows of the houses. Sometimes in a town where the garden was very small, its walls were painted in imitation of a real garden with trees, fountains, birds, &c., and the small area was ornamented with flowers in vases. A beautiful example of such a garden was found at Pompeii. (Gell's Pompeiana, ii. 14.) An ornamental garden was also called *viridarium*, and the gardener *topiarius*, or *viridarius*. The common name for a gardener is *villicus*, or *cultor hortorum*. We find, also, the special names *vinitor*, *olitor*. The word *hortulanus* is only of late formation. The *aquarius* had charge of the fountains, both in the garden and in the house. Becker. (*Gallus* i. p. 283, &c.; Böttiger, *Racemationen zur Garten-Kunst der Alten*.)

We should have had much pleasure in extracting the whole of the articles on the word 'House,' one by the editor himself, the other by his brother, as abounding in the species of information which would be likely to interest the mass of our readers; but our limits forbid; not to mention the injustice which would be done them by separating them from the engravings, which illustrate them.

Of the Dictionary of Greek and Roman 'Biography and Mythology,' (of which the fourth part has just been published,) we can as yet only say, that it does no discredit to the volume of 'Antiquities.' Some, indeed, may wish, but wish in vain, that it had been possible to separate the 'biography' from the 'mythology,' and to let us have the pure historic element alone. But a separation, which the gigantic genius of a Niebuhr could not perfectly effect, even for a single department of ancient history, is

hardly likely to be effected throughout its whole field, where facts and fables are often so inextricably blended that it is impossible to say where the one begins and the other ends, or even what substratum of historic truth there may have been in the wildest legends. The only plan, therefore, is, to give the whole, both truth and fable, in each instance doing the very best to distinguish the one from the other. Works like the present must be content to present some of those incongruities which Macaulay has commented upon in so lively a manner in his admirable essay on Sir W. Temple, wherein he speaks of . . . 'The classical dictionaries in which Narcissus, the lover of himself, and Narcissus, the freedman of Claudius; Pollux, the son of Jupiter and Leda, and Pollux, the author of the *Onomasticon*, are ranged under the same heading, and treated as personages equally real. The effect of this arrangement resembles that which would be produced by a dictionary of modern names consisting of such articles as the following: 'Jones, William, an eminent orientalist and one of the judges of the supreme court of judicature in Bengal—Davy, a fiend who destroys ships—Thomas, a foundling brought up by Mr. Allworthy.'

The satire of this passage does indeed literally apply to some classical dictionaries which might be named, and which have long enjoyed a marvellous popularity. But the present work escapes it; for though the various personages of the same name are unavoidably brought under the same heading, they are 'not treated as equally real,' nor thrown together in that inimitable jumble by which Mr. Macaulay has illustrated, and hardly caricatured the plan of some of the works he refers to.

We observe that the last number contains a very long and elaborate article on Aristotle, written expressly for the work by Professor Stahl, and translated by Mr. C. P. Mason. We perceive with some surprise that Taylor's labours on Aristotle are mentioned with commendation. We hold, that a more worthless commentator or translator than Taylor never existed, nor do we think that the critique in the *Edinburgh Review* (inserted thirty-four years ago) was at all too severe. If we could persuade ourselves that Professor Stahl had really read and approved any five pages of Taylor, it would go far to confirm our suspicion that a German's notions of philosophy are altogether different from those of the rest of mankind, and must be eternally unintelligible. We are the more astonished, as no other English translations of any of Aristotle's works are mentioned than that of Taylor, though there are several of far superior merit to the one by him. The Professor's article, however, is well worth reading.

We heartily wish the editor and publishers of these important works the success which, in our judgment, they so well deserve.

Art. III. *Austria. Vienna, Prague, Hungary, Bohemia, and the Danube; Galicia, Styria, Moravia, Bukovina, and the Military Frontier.* By J. G. Kohl. 1843. London: Chapman and Hall.

IN our Journal for December last we noticed M. Kohl's work on Russia, and have now much pleasure in introducing to our readers another production of his pen, of the same general character, though somewhat more diversified in its subject. It has rarely been our lot, as reviewers, to have under consideration a work of higher character, in its own department, than that on Russia; or one adapted more richly to repay an attentive and repeated perusal. The same qualities are conspicuous in the present volume; the selection of which does much credit to the judgment of the publishers of the *Foreign Library*, and will be found, we cannot doubt, to answer fully their purpose. It contains a condensed translation of a work originally published in five volumes, under the title of 'A Hundred Days in Austria,' to which has been added the concluding volume of the author's work on Russia, containing his observations on the Bukovina, Galicia, and Moravia, which, as not pertaining to Russia, were omitted in the reprint of his former work contained in the present series. We know not that a more happy selection could have been made, whether the interest of the reader or of the publishers be regarded, as few travellers possess, in so happy a degree as M. Kohl, the faculty of combining entertainment and information, and few names are now more attractive in his proper department. His mental habits, as his sympathies, are evidently German, whilst his pages display a vivacity and humour not commonly found in writers of his class. His mind is richly stored with historical and classical allusions. Every castle and abbey, each mountain and dale, the solitary pass and the bustling city, the foaming Danube or the silent creeks which lie quietly by its side, are all associated in his mind with memories of the past, and are illustrated with a liberality which is sometimes almost wearisome. He is equally at home in the department of legend as in that of veritable history, and perpetually interrupts the course of his narrative or description, in order to recount the marvels of the spiritual, or to depict the course of secular events. We shall best acquaint our readers with the character of his work by presenting them with a few extracts, in doing which we are concerned, in justice to the author, to remark that, the work must be read as a whole, in order that its merits should be fairly estimated.

M. Kohl started from Dresden for Teplitz, with the view of visiting Bohemia and Hungary, and thence proceeding to the

confines of Turkey, he purposed quietly returning to his native land. Such was his plan, and the account which he gives of its execution is equally attractive and informing. His historical information shews itself in every page, and the ground over which he travelled was rich in such associations. As he remarks—

‘All the way from Dresden to Teplitz, you pass over a succession of fields of battle. The War of Liberation, the Seven Years’ War, the Thirty Years’ War, and the Hussite War, have all contributed to make memorable the mountain passes of Bohemia; at Culm, at Pirna, at Maxen, again and again at Culm, up to that battle of Culm which the German king Lothair lost to the Bohemian, Sobieslay, in 1126, when Albert the Bear was taken prisoner by the Bohemians, much in the same way in which Vandamme was taken 700 years later by the Cossacks.’—p. 2.

Arriving at Prague, our author luxuriated in the memorials of past times with which it abounds, indulging in descriptions which, to some English readers, will appear too minute. For ourselves, we confess we love this. If it be a fault, it is on the right side, and there is a vivacity in his style, and a depth and earnestness in his feeling, which precludes the possibility of weariness, and carries us irresistibly along. Referring to the monumental remains of the city, he says—

‘Every part of Prague is still verdant and blooming with the ruins and monuments of remote countries. The streets, the churches, and the burying grounds are full of eloquent appeals to the history of the land and the people. Palaces and countless steeples are trying to overtop each other in their zeal to talk to you of times gone by. Even on the walls of their taverns, the townsmen may read the names of the first dukes of Bohemia, and thus familiarize themselves with their ancient annals. On the outside of one large house of public entertainment, near the Vissehrad, on the place where formerly the dukes were interred, there may yet be seen six grotesque fresco paintings of the six first Bohemian dukes, with their names very legibly inscribed:—Przemislus,—Nezamislus,—Mnata,—Vogen,—Vratislav,—Venzislaus. The features of these redoubtable potentates have even been repaired and beautified within the last few years. Where, I would ask now, is there a place in all Germany, in which the ancient history of the land is made palpable to hand and eye as here? Where is there a town where so much has been done for German, as here for Tshekhian history? Where the Germans do as much for their mighty emperors, as is here done for petty dukes?

‘Bohemia is a piece of land wonderfully separated by nature from the rest of the world. The magic circle which surrounds it, consists of stupendous hieroglyphics, traced by the hands of the primeval Titans, and from this mighty wreath depart a multitude of concentrating rays that join together in a vast central knot. These are the streams that flow

from the east, the west, and the south, the life-sustaining arteries of the land. In the middle of this magic circle rise the hills of Prague, where every great event by which the country has been agitated has set its mark, either in the shape of new edifices and enduring monuments, or of gloomy ruins and wide-spread desolation. The central point of a country sharply cut off from the rest of the world, and witness constantly to new modifications of its political life, Prague has become full of ruins and palaces, that will secure to the city an enduring interest for centuries to come; and while the hills are singing sweetly to us the traditions of past ages, let it not be supposed that the whispers of futurity are not likewise murmuring mysteriously around them.'—pp. 14, 15.

In this city our author was fortunate enough to meet with an old man, Joseph Tshak, and his daughter, who occupied subordinate stations in connexion with the church on the Vissehrad, from whom he learnt much respecting the legends and memorable events of the place. We extract a brief account of the stone coffin of St. Longinus, as connected with a development of character, which cannot fail to interest our readers.

'There is in this church another relic of great celebrity in Bohemian Christendom, namely the stone coffin of St. Longinus. This man, according to the legend, was a Roman centurion, and was present at the Crucifixion. He was blind, but some of our Saviour's blood having fallen upon him, he recovered his sight, and immediately began praising the Redeemer, crying out, 'This is Christ the Anointed!' The soldiers seized him and stoned him, and put him into a stone coffin, which they threw into the sea. The coffin, however, would not sink, but floated on the surface till it arrived at some Christian city, and in due time found its way to Bohemia. The Hussites threw him again into the water, namely, into the river Moldau, and for a long time nobody knew where to look for the saint. One day, however, when the Hussite disturbances were at an end, some fishermen saw a flame burning on the surface of the water. They tried to extinguish the flame, but they could not, and it always continued precisely at the same spot. A miracle was immediately presumed to be on the eve of birth. An ecclesiastical commission was appointed, and lo, before their eyes, the stone coffin of St. Longinus rose up from among the waves, and was carried back with due honours to the Vissehrad.

'Who knows whether it's all quite true or not?' observed my talkative conductress; 'but one thing's certain. An arm of St. Longinus lies still in the coffin. When their majesties the blessed Emperor Francis, the Russian emperor Alexander, and the Prussian king Frederick William, were up here, they were all alone with father and me. Only one soldier-like servant had they with them. Well, they made us show them this coffin most particularly, and we had to take two candlesticks from the altar, that they might see the better. The Russian emperor's majesty was most anxious of all to know about it, and he crept in as far as he could, to feel after the saint's arm, and when the emperor's ma-

jesty came out again, he was all covered with cobwebs and dust. Oh, your majesty,' said I, 'you've made yourself quite dirty,' and with that I knocked the dust off his back with my hand. 'That'll do, child, that'll do,' says he to me, and I was quite surprised to hear him speak such good German.'—p. 20.

The following sketch of a scene witnessed in the streets of the capital discloses a state of society vastly different in its social habits from our own :

'Another day I went to the *Fürberinsel* (Dyer's Island), to close the day agreeably by listening for a while to the evening music of the grenadiers. I came, unfortunately, too late, for before I reached the *Sperl* garden, I met the band on their return. They marched along the broad road of the island, playing a lively air. This already pleased me. I had elsewhere seen military bands break up, but they went home singly ; here they were marching homeward in military order, and giving one tune more for the benefit of the public. This made an agreeable impression on me. But now for the manner of their march. By their side went some five or six boys with torches, and in front of the band, along the broad level path of the promenade, some ten or twelve merry couples were dancing away lustily. The band were playing one of Strauss's waltzes. These dancers were not merely children, but grown people were among them, whirling and tripping, in frolicsome mood, around the stiffly marching soldiers, like flowery garlands wreathing themselves around the huge trunk of some time-honoured monarch of the forest. The bearded grenadiers, meanwhile, seemed to enjoy the gaiety of their youthful attendants, and the more merrily these danced, the more lustily the others blew away. The young girls seemed indefatigable, for if one pair gave in, another was sure to issue from the accompanying crowd, and join the dancers. Thus the march proceeded along the whole promenade of the *Fürberinsel*, and over the bridge which connects the island with the mainland, where the roughness of the pavement put an end to the ball. Here was another popular scene that I thought well worthy of being engraven on my memory, and I would fain have had a painter at hand, to preserve a copy of what afforded me so much pleasure to look on. 'This is really a remarkable scene,' said I to my companion. 'It is an every-day one here,' was his reply.—pp. 56, 57.

The Bohemians are passionately fond of dancing and music, of which M. Kohl saw daily proofs. 'I met with dancers,' he remarks, 'where I could never have expected them, and where I should not have met with them in any other country ; and song—aye, and well executed—I was daily hearing from cellars, from servants' halls, and upon the public streets.'

Even the ale-houses of the town are distinguished in this respect from those of other countries, and the fact is worthy of note, and will not be passed over lightly by the philosophical observer. The character of popular pastimes, the nature of the recreations

in which a people indulge, is a more significant and decisive index of their social position than is commonly imagined. Hence the importance which we attach to such facts as the following, showing, as they do, the heart of a people far better than the glitter and artificiality of more polished life.

‘These low alehouses again have quite a different air from those of the large cities that border on Bohemia,—such as Dresden, Munich, Breslau, &c. Those of Prague have something more poetical about them. Let us enter, for instance, one of the many beerhouses about the cattle-market of Prague. They consist mostly of large rooms or halls on the ground floor, and are nightly filled with merry guests. The entrance is generally tastefully adorned with branches of fir or other evergreens, and the walls of the room are often tapestried in the same way. Here and there you may see some neat arbours fitted up in the courtyards, which are illuminated at night. Saturdays, Sundays, and Mondays, there is music in all these houses, and in many of them on the other days also, and music of so superior an order, that I often wondered where so much musical talent could come from. These itinerant orchestras of Bohemia, I was told, had much improved of late years, in consequence of the revolution effected at Vienna by Strauss, Lanner, Libitzki, and the other composers, so popular among the dancing world. The compositions of these gentlemen require to be played with remarkable firmness and precision; and though in some respects their influence may have operated very unfortunately, yet I believe it has had the effect, by exciting emulation among the inferior class of musicians in Bohemia, of rousing them to increased efforts to improve themselves.

‘Nor is it an uncommon thing, in the beerhouses of Prague, to find singers who accompany themselves on the harp. They have in general a very varied collection of songs and melodies, and a musical collector might discover many that would be new to the world at large. Their songs are sometimes German and sometimes Bohemian, and many that I heard were evidently popular favourites, for I could see that the waiters and the guests knew the words by heart, and frequently joined in chorus. Sometimes, the whole assembly would suddenly interrupt their conversation, and accompany the singer with a sort of wild enthusiasm. The singer had generally a table before him in the centre of the room, and on this table the little piles of copper *kreuzers* accumulated fast, for almost every guest, as he left the room, deposited his offering unasked. These are trifles, no doubt, but I believe them to be peculiar to Prague, and they afford an insight into that love of song and music which pervades all classes in Bohemia.

‘It seems strange to me, that after Teniers and Ostade have immortalized the boorish dances, the broken bottles, the black eyes, the torn hair, and the red Bardolph noses of the Dutch gin-shops, and that so delightfully, that princes think themselves happy in having one or two of these coarse bacchanalian pictures in their drawing-rooms, it seems strange to me, I say, that none of our modern painters should have attempted the far more poetical and characteristic scenes that are of daily occurrence in one of these beerhouses of Prague. Imagine the crowded

room transferred to canvass, the singer forming the central figure, the guests joining in chorus, the waiters with their mugs of beer snatching up a fragment of the song as they hasten from one customer to another ; the jolly well-fed host moving with dignity through his little world ; nor must we forget the stalls at the door for the sale of bread and sausages, for the vender of beer supplies not these, he ministers only to the thirst of his visitors, and those who would satisfy their hunger, must bring their viands with them.'—pp. 57, 58.

Proceeding onward through Linz to Vienna, our author traversed the mighty Danube, so renowned in ancient and modern times for the events which have taken place in its immediate neighbourhood. His descriptions of its scenery are those of an enthusiastic admirer, and we are far from envying the sensibility of the man who can peruse them without emotion. The following may serve as a specimen :

'The finest views on the Danube begin about six (German) miles below Linz, at Wallsee ; and truly, I believe, the least enthusiastic person in the world must have felt himself enraptured at the sight of so magnificent a spectacle. Only in a series of dithyrambics, and to the accompaniment of the harp, are they worthily to be sung ! I could have fancied myself sitting in some miraculous giant kaleidoscope ; but ruins, castles, convents, palaces, smiling villages, snug towns, hermitages, distant mountains, towers, broad valleys, and deep ravines, steep precipices, fertile meadows, were the objects that produced these wonderful effects, instead of fragments of moss, beans, spangles, and bits of grass. Every stroke of the steam-engine wrought a new and yet more beautiful change, as if a magician had held the strings and pulled them always at the precise moment. Sometimes mountains hemmed us in on all sides, and we seemed carried over some mountain lake ; another turn, and we shot as it were through a long chain of lakes. The steamer rushes on as if there were no such thing as a rock to be feared around. To a certainty we shall strike upon that at the corner !—no—a strong pressure from the hand of the experienced helmsman and we double the rock, a new opening is revealed, and new wonders displayed far and near. In such sudden turns of the vessel, often executed in a half circle of very short radius, we obtain through the sails and rigging and the twelve cabin windows, a *cascade* of views and images, if I may use the expression, in which all individuality is lost, and the effect of the whole upon the mind is perfectly intoxicating. A painter of any susceptibility must, I think, sometimes shut his eyes, that he may not lose all self-command, and leap over the side of the vessel.'—p. 114.

Numerous beavers inhabit the banks of the Danube, whose skill and singular habits are thus described. These animals are not often found so immediately in the neighbourhood of civilization, and it is therefore interesting to observe with what sagacity they adapt themselves to the peculiar dangers of such a position.

'These wonderful animals are very numerous on the river between

Linz and Vienna. It is singular enough that the progress of civilization should not have scared them away, and that they should be more numerous here than in parts so much wilder of the middle Danube; they are eagerly pursued, both for their skins and their testicles; and the worth of the whole beaver, when the latter are good, is estimated at from fifty to sixty, and even one hundred florins. The beavers build their dwellings mostly on the 'breaking shores' before mentioned, and thence make excursions into the water meadows, where, like the wood-cutters, they fell the trees, especially the aspens and poplars, whose wood is not too hard, and of which the thick, fleshy, leathery rind constitutes their favourite food. These beaver-houses are difficult to find, as the animals place the entrance always under the water, and burrow upwards, and this upper part, which is properly their dwelling, is built with wood, and kept dry. Below, the door and fore-court of their house are covered with water, into which they plunge on any alarm. 'One of the most interesting occupations to be met with on the Danube, is to watch these creatures at their work,' said a gentleman to me, who, as a sportsman and lover of natural history, had paid great attention to them, and kept some beavers prisoners on his estate. 'They are as comic in their gestures as monkeys, and as active and adroit at their work as persons who have not a minute to lose. With their really formidable teeth they hew down the trees like skilful woodmen, by a few well-directed strokes, and cut them into blocks. These blocks they carry, like poodles, to their dwellings, where they fix them with clay, which they lay on with their tails. They go splashing through the water pushing the blocks of wood, jostling and thrusting one another aside, as if they were working against one another for a wager. I have never seen them driving piles with their tails, as some persons assert, nor do I think so soft an instrument adapted for such work. They are accustomed, however, to strike the surface of the water with their tails, sometimes apparently out of mere sport and wantonness, but sometimes, probably, when pursued by an enemy, it is done to cover their retreat under water by dashing the spray in the face of the pursuer. They are very difficult to catch. To dig them out like badgers is impossible, from the construction of their caves. To surprise them is no easy matter, on account of their quickness and foresight. They are generally caught in traps. As, unlike carnivorous animals, they find their food everywhere in nature, these traps cannot be constructed nor baited on the usual principle; the most delicate twig of poplar would be little attraction to them; it is therefore necessary to place a great number of traps in their way, and to be very cautious in so doing, as they scent iron very readily. I once laid fifteen traps in the neighbourhood of a beaver village, and was fortunate enough to catch a couple of thoughtless wanderers from the straight path. The next night I was unsuccessful, and so for ten successively. No doubt the mishap of their two comrades had become known throughout the colony, and all kept themselves within their houses. At last hunger or ennui drove them out once more, and on the eleventh night I caught another, evidently much reduced by fasting. But that was the last; the beavers took my intrusion so much amiss, that they abandoned the colony, nor could I learn where they had emigrated to; in that neighborhood no beaver has since been found.'—p. 113.

In Vienna, whither M. Kohl speedily arrived, he saw much to attract his attention, which he noted with his customary minuteness and diligence. There is a large resort of oriental merchants to the Austrian capital, who may be seen 'as grave as storks, slowly pacing through the bustle of a European street, or reclining on the handsome red cushions with which the windows of a Vienna house are generally provided, looking down upon the turmoil, and tranquilly smoking.' The whole number of Orientals in the city is about one thousand, and is steadily on the increase. We pass over our author's account of *St. Stephen's Tower*, and of his visit to the *Menagerie at Schoenbrunn*, in order to make room for a sketch taken from the fishmarket of the city.

'The most celebrated of all the women of Vienna is, beyond doubt, Maria Theresa, but the most noted are the so-called 'Fratschelweiber.' Like their sisters in the cabbage-market of Königsberg, and the Halles of Paris, they are distinguished for their eloquence, their presence of mind, and their inexhaustible wit. It is said that the emperor Joseph went once incognito among them, and purposely overturned a basket of eggs, in order to have a specimen of their oratorical powers. Their chief seat is in the 'Hof,' one of the largest squares of the city, where they deal in vegetables, fruit, cheese, and other articles of food.

'What I saw and heard of these interesting persons gave me more amusement than I can hope to give the reader by a description, for when the naïve originality of the Vienna dialect comes into print, it gives no more idea of its being spoken, than the printed notes do of the sound of a piece of music.

'I must confess, that often when I returned from the 'Fratschel' market, I used to feel as if I had been in a mad-house, so incessant and clapper-like had been the chatter about everything in and about the world—about the '*Germnudeln*' which they were recommending to Herr von Nachtigall, an old hairdresser, whose poverty shone out from every side of his worn and rent nether garments, but on whom they bestowed the '*von*' nevertheless, because he held a few kreuzers in hand; about the butcher, 'the stingy hound who had sold them such a miserable little bit of meat to-day.' They spared neither the emperor, the pope, nor their ministers, and, least of all, the people of rank and fashion, whom they saw driving about. I was one day witness of the little ceremony used with the latter. At the corner of the 'Hof,' a careless coachman ran over a boy. In an instant a crowd of women and men were in full pursuit of the flying vehicle, in which sat a lady and gentleman of the higher class. But the Fratschelweiber paid not the smallest heed to their high nobility. 'Catch 'em there, bring 'em back, the quality candle-snuffers! bring 'em back! the scum of a dunghill! To run over the poor boy!' were the compliments that ran from mouth to mouth, as the mob ran bawling after the gentles, who would probably have fared ill enough, if they had fallen into the hands of the irritated rabble. This class of persons in Vienna are by no means the patient, respectful, timid herd to be met with in other capitals of monarchical states; for example,

in St. Petersburg, Moscow, Prague, &c. The child, whose cause was so energetically adopted by the Fratschel women, was not even a countryman, but a little Croat, such as are met with in all parts of Vienna, selling radishes and onions. Beyond a bruise or two, he had sustained no injury; indeed, he had rather been knocked down than run over. The women put on his broad-brimmed Croatian hat again, wiped carefully his wide mantle of thick white wool, in which he looked like a diminutive Orlando in a giant's armour, and bought some of his radishes to console him. The child, who understood not a word of the Fratschel jargon, looked round him in a scared manner, and then resumed his monotonous cry, '*An guten ratti, ratti,*' (good radishes,) the only German he knew. These Croats are very numerous in Vienna, and form no inconsiderable portion of the populace there. As they sell nothing but onions and radishes, the Fratschel ladies are persuaded that Croatia must be a poor country, and produce nothing else. In the suburbs there are, in the public houses of the lowest class, great dormitories for them, which they call Croat quarters. There, when the ravens return from the fields to Stephen's tower, the poor Croats huddle together after the fatigues of the day, and sleep in the same thick cloaks that have sheltered them from the heat during the day. 'They live like so many cattle,' said one of the Fratschel women to me, 'they haven't even a bedstead, let alone a mattrass. They lie o'nights and holidays on their bellies, and are fit for nothing but to sell onions.'—pp. 139, 140.

Great complaints were made to M. Kohl of the decrease in the consumption of fish, which was attributed by some zealous complainers to a diminished attention to religious fasts. 'Formerly,' said an old fish dealer, 'people had some regard for religion and fast days, and I know some great houses, where, on Fridays, not as much meat was allowed as would go on the point of a knife. And then the convents in Vienna—what a consumption of fish was there! There were the Carmelites, the Augustines, the Minorites, the Barbarites, and all the rest of them! I recollect there was one convent where the monks used to fast the whole year through, and where he used to carry the most delicate kinds of fish by cartloads. But that's all over now. The great people don't trouble themselves about fasting and eating fish, and even the monks are grown more impious.' The case was vastly different with game, which was found to be consumed in great quantities. At the shop of Mr. N., an intelligent dealer in game, our author frequently met some of the scientific naturalists of Vienna, in whose society he was much gratified. The game merchant, unlike most of his fraternity, was 'a clever, enlightened man, well acquainted with many branches of natural history, not ignorant of anatomy and geology, thoroughly informed of all that related to the chase, and the manner of life and habits of the animals; one who had studied the works of Cuvier and Buffon, and could severely criticize

the exaggerations, flourishes, and extravagant assertions of the latter.' From a chamois hunter, whom he met at this shop, M. Kohl received some interesting information respecting the habits of that animal, a portion of which we extract for the gratification of such of our readers as are fond of natural history.

'Observing that I occasionally made a note of what I heard, he said, 'Ah, write it all down, and I'll tell you something about the cunning of the chamois that no one has heard before.' The previous year he had found a geis (female chamois) ready to bring forth. He had followed her for eight days to see where she would deposit her young. Sometimes he took off his shoes, and climbed on his bare feet like a cat; and once when he had to clamber up the steep face of a rock, he cut off all the buttons from his clothes that they might not make a 'jingle.' At last he discovered the two young ones in a niche at the top of a high rock, in a 'kästl,' as the hunters call it. The little ones were sporting around their mother, who glanced from time to time down into the valley to watch for any hostile approach. To avoid being seen, our hunter made a great circuit, and so reached a path that led to the 'kästl.' Exactly in front of the niche the rock descended perpendicularly to an immense depth. At the back was another steep descent. Some fragments of rock formed a kind of bridge between the larger masses, but these were placed too high to be accessible to the little ones, and could only be available for their mother. The hunter rejoiced as he contemplated this position, and pressed upon the animals, whose escape seemed impossible. When the old one caught sight of him, and measured with a glance the unfavorable disposition of the rocks, she sprung upon the hunter with the fury that maternal love will breathe into the most timid creatures. The danger of such attacks from the chamois is less from the thrust, which is not very violent, than from the endeavour of the animals to fix the points of their horns, which are bent like fish-hooks, somewhere in the legs of the hunter, and then press him backwards down the precipices. It happens sometimes that the chamois and hunter thus entangled roll into the abyss together. Our hunter was in no condition to fire at the advancing chamois, as he found both hands necessary to sustain himself on the narrow path; he therefore warded off the blows as well as he could with his feet, and kept still advancing. The anguish of the mother increased. She dashed back to her young, coursed round them with loud cries, as if to warn them of the danger, and then leaped upon the before-named fragments of rock, from which the second but more difficult egress from the grotto was to be won. She then leaped down again to her little ones, and seemed to encourage them to attempt the leap. In vain the little creatures sprang and wounded their foreheads against the rocks that were too high for them, and in vain the mother repeated again and again her firm and graceful leap to show them the way. All this was the work of a few minutes, whilst the hunter had again advanced some steps nearer. He was just preparing to make the last effort when the following picture, which was the particular circumstance he referred to in speaking of the chamois' cunning, met his astonished eyes. The old chamois, fixing her hind legs firmly on the

rock behind, had stretched her body to its utmost length, and planted her fore feet on the rock above, thus forming a temporary bridge of her back. The little ones seemed in a minute to comprehend the design of their mother, sprang upon her like cats, and thus reached the point of safety. The picture only lasted long enough to enable their pursuer to make the last step. He sprang into the niche, thinking himself now sure of the young chamois, but all three were off with the speed of the wind, and a couple of shots that he sent after the fugitives, merely announced by their echo to the surrounding rocks, that he had missed his game.'—pp. 144, 145.

The following notice of the musical performers of Vienna, and of the efforts constantly made by them to secure the favour of the public is deserving of notice, as an indication of national character.

'No parties in Vienna are so numerous as the musical ones, which have their ramifications from the highest society to the very lowest. Strauss, the most celebrated concert master, Lanner the most original, and Fahrbach, also well known to fame, are the leaders and demigods of these meetings, the tribunes of the people in Vienna. Like the Roman tribunes, they exert themselves to the utmost to enlarge and strengthen their party. When at Sperle, or in the public gardens, they flourish their bows in elegant little temples, amidst a grove of orange trees, rhododendrons, and other plants, and execute the newest and most effective compositions with their perfectly organised bands, (Strauss enrolls none but Bohemians,) they seem in a measure the chiefs and leaders of the public. Before them stands a listening throng, with whom they are constantly coquetting, nodding to their friends in the midst of their work, and giving them a friendly smile as they execute some difficult passage. Every distinguished effort is rewarded by loud applause, and new or favourite pieces by a stormy 'Da Capo.' Even in the common dancing rooms, the music is so little secondary, that the dance is often interrupted by a tumult of applause for the musicians and composers. Even at the fêtes of the Schwarzenbergs and Lichtensteins, a certain familiar understanding with the favourite musicians may be observed, which, among a people less enthusiastic in the matter of dance-music, would be thought out of place.

'Strauss and his colleagues are always on the look out for new inventions in the field of music. In almost every season they produce some new clashing or clanging instrument, or some extraordinary manœuvre on an old one. Last summer, in a Pot Pourri, Strauss made all his violinists, violoncellists, and basses, lift up their voices and sing the Rhine song, '*Sie sollen ihn nicht haben*,' which, with the basses especially, had a very comic effect. Lanner enticed the public by means of a young man, who sung a duet between a gentleman and a lady, in which the high and delicate tones of the woman were as accurately imitated as the depth and strength of the man's voice. No musical soirée ended without an imitation of the report of fireworks, wherein the rushing course of the rocket, and the sparkling hiss of the wheels, mingled in

and died away with the musical tones. The next day then you are sure to read a long article in one of the journals, beginning in this fashion: 'Again has our justly esteemed, our inexhaustible Strauss (or Lanner or Fahrbach) astonished and enchanted us with a new effort of his admirable genius. All who had the good fortune to be among his audience,' &c.—pp. 147, 148.

Having already exceeded the limits which we had assigned to our notice of M. Kohl's volume, we must restrict ourselves to a brief notice of the account which he gives of the *Congregation* of nobles at Pesth, the capital of Hungary. Our author entertains no high opinion of the peasant nobility of Hungary, whom he describes as 'an empty presuming, and puffed-up ochlocracy.' He admits, however, that a different opinion of this class is entertained by parties whose judgment, to say the least, is entitled to respectful attention. He remarks:

'The Hungarian patriots of the day, nevertheless, take a different view of this matter, and assert that exactly this class of peasant nobles, by their natural and healthy common sense, and their power of steady resistance, have often in moments of danger proved the main support of freedom and the constitution, and have hindered many abuses in cases where the royal prerogative has been stretched too far, and where the more powerful and better bred magnates have often been influenced or corrupted. If this be so, it is much to be regretted that the Hungarian constitution should rest on no better foundation than this ignorant peasant nobility. An enlightened middle class would form a basis equally firm, and one far more favourable to the mental and physical progress and development of the country,'—pp. 216, 217.

Our author frequently attended the sittings of the Pesth congregation, which met in a plainly-furnished hall, decorated with full-length portraits of the deceased palatines. At the opening of the assembly, the hall was crowded with nobles, who were for the most part dressed in splendid national costumes, and were all armed. The president on entering greeted the assembly with the usual Hungarian salutation, 'Your humble servant,' and then took his seat in the centre of the hall, with his secretaries and other officers on either side. From the close of the following extract, it appears that some members of the Pesth congregation are of as little importance or use, as many of those whom the folly or wickedness of our countrymen has returned to the British parliament.

'Any person who wished to speak, called attention by exclaiming, '*kerem, kerem!*' that is, 'I beg,' and then approached the president's table, or sometimes spoke over the heads of those who were between. Almost all the speakers appeared to me to be characterized by a manly and dignified bearing; many spoke with great fluency, and some with what seemed like impassioned and fiery eloquence. Whenever any thing

was said that seemed particularly to please, the gallery resounded with '*Elyen! Elyen!*' equivalent to our '*Bravo!*' or '*Vivat!*' Another word which I heard often repeated was '*Hayunk! Hayunk!*' that is '*Hear, hear!*' but not used precisely in the sense in which it is employed in the English parliament, but rather in the sense of '*Order!*' or '*Silence!*' and these continual injunctions of '*silence*' did not a little to increase the noise always occasioned in an Hungarian assembly, by the moving about and clatter of sabres and spurs. It was sometimes impossible to hear the speaker for the vociferations of these lovers of order.

'The best and most eloquent speaker among them was said to be the noble deputy Kossut, who acquired so much fame at the last diet. He was, as must be known to a large portion of my readers, imprisoned for a considerable time, for having made public some discussions of the diet, is now editor of the most popular Hungarian journal, the '*Pesti Hirlap*,' which was forbidden to be printed, by distributing a considerable number of manuscript copies. He was subsequently liberated, and is now the most fearless and untiring advocate of all that tends to the amelioration and advancement of his country, the boldest and most unsparing denouncer of the errors and abuses in the constitution and government. He has made it his especial care to keep guard over what he considers the weak side of his countrymen—namely, the liability of the judges and other officers to corruption and irregular influences, and never fails to discover and expose offences of this description. Under these circumstances it cannot be but Mr. von Kossut should have many enemies, but he counts a far greater number of friends, the whole public of Hungary being on his side, and he is the favourite and the political hero of the day. His *Hirlap* is the oracle on all occasions, and during my stay in Pesth, whenever any public matter was discussed, I continually heard the eager inquiry, '*What does Kossut say of it?*'

'I looked with much interest at this man, on whom the eyes of all Hungary may be said to be fixed. He is of middle size, and very agreeable exterior; his features are regular and decidedly handsome, but strongly marked and manly. He is in the prime of life, with rather redundant hair and whiskers, but a mild and modest expression of countenance. He was rather pale when I saw him, and his features wore an air of earnestness, slightly tinged by melancholy, though lighted up by his fine flashing eyes. He spoke for full half an hour, without a moment's hesitation, and his mode of delivery appeared to me extremely agreeable. His voice is as fine as might be expected from so handsome a person, and the sounds of the Hungarian language, powerful and energetic, seemed, from his lips, I might almost say, warlike, although they come hard and harsh from the mouth of an uncultivated speaker. The '*Elyen! Elyen!*' frequently interrupted him, and the '*Hayunk!*' was scarcely heard once, for every one was attentive and silent of his own accord.

'National pride, and the fiery zeal of patriotism in Hungary, tend much, I believe, to the improvement of oratory, and we Germans might take many a lesson in these things from our Magyar neighbours. I do not, however, mean to convey an impression that all the members of the Pesth congregation were orators; many remained mute the whole time

of the sitting, and others walked up and down, with their plumed Kalpoks in their hands, appearing chiefly intent on the display of their elegant costume. One did nothing but twirl about his rings, and another devoted himself to the unceasing brushing of his hat, and from many no sounds were heard but an occasional '*Elyen!*' or '*Hayunk!*'

'The office of the vicegespann is something like that of speaker in the English parliament, as he calls to order those who require his interference, and, in case of contumacy, has the power to inflict pecuniary fines, or even to exclude the disorderly person from the hall. Among the anomalies which are everywhere discoverable in the Hungarian political edifice, is also this; that if the offender can make his escape from the hall before the vicegespann has had time to utter the words, 'For this offence I sentence you to a fine of twenty-five florins,' he escapes also the punishment. Should the Haiduck, however, at a sign from the vicegespann, place himself before the door, the offender must remain and pay; and if he has not as much money, and that it is necessary to send an officer home with him, he must pay double.

'I was told that one of the town deputies would very soon find himself subjected to this fine, if he presumed too far in his remarks on any privilege of the nobility, 'for we deputies of cities,' said one of them to me, 'have a seat but no vote in these congregations.' Upon this topic we were soon engaged in a warm discussion, in the course of which we found means to withdraw from the hall.'—pp. 218—220.

The aristocracy of Hungary is at present omnipotent. It overshadows everything, and operates as a deadly blight. The mass of the people are in a state of serfdom, without political rights, and in general without the perception of their desirableness. The elements of amelioration are, however, at work, and we trust that though their progress may be slow, they will issue in the improvement of political institutions, a more equitable distribution of the public burdens, and an enfranchisement of the popular mind. The following extract, which must be our last, will be read with pleasure by all who are interested in marking the early developements of political freedom.

'Among all the books, however, which occupied me at the Casino, there were none in which I was so much interested as in the writings of Count Szechenyi. This unwearied and noble-minded friend of his country has been the author or promoter of almost every useful and valuable undertaking that it has witnessed for years past: steam-navigation, the making of roads as far as the Turkish frontier, the establishment of the Literary Society of Pesth, of the Casino, every desirable improvement brings the name of Count Szechenyi prominently forward as a chief actor; he has found time, nevertheless, for a series of writings, all tending to the same noble end. The first, and most celebrated, is called '*Credit*,' and under this title he treats of Hungarian affairs in general, of the sacredness of public duty, of agriculture, of the cultivation of the vine, of the wine trade, of trade in general, of road-making.

of steam-navigation, and of all those things which would be likely to raise the character of Hungary in the eyes of the world in general.

The second work is called 'Light,' or information relative to the work called 'Credit,' and was called forth by an analysis or criticism upon it published by Count Joseph Desewfy. These, I am sorry to say, are the only writings of Count Szechenyi which I have read; but I must own I felt some astonishment, that considering the home truths which he has spoken, and the free and uncompromising terms in which these truths are expressed, the countrymen of the Count should not only listen to him with patience, but should even praise and exalt the author to the skies, should hang his portrait in their apartments, and 'wear him in their heart's core' as the first of patriots. Had not the proof been before me I could not have thought that any one in Hungary would have ventured to denounce in such strong terms the national defects and errors. I could have fancied I was reading an oration of Demosthenes, or listening to a patriot of the Roman republic, pouring out a torrent of indignant eloquence against the follies and vices of his countrymen. Nothing, certainly, could give a higher idea of the noble disposition, and great capability of improvement of the Hungarians, than the enthusiastic approbation with which they have received these writings, as well as those of Kossut and others, in which they are thus roundly taken to task.

These gentlemen, as I have before hinted, however they may agree in ardent zeal for the progress of their country, are by no means agreed on many other points. No two of them perhaps can be said to be precisely of the same opinion. The two counts Desewfy are, however patriotic, decidedly aristocratic in their views, and, considering the Hungarian constitution as essentially such, desire to see it developed strictly in accordance with the intentions of their forefathers. Mr. von Kossut is a patriot of a different stamp, and of far more liberal principles. He agrees in the main with Count Szechenyi, and in his widely-spread journal, accessible to all, gives utterance to nearly the same views as those expressed in the more elaborate works of the count, addressed to a more select audience. There has been indeed some dispute between them concerning the mode in which von Kossut has deemed it fitting to utter his opinions; and this dispute, which may be considered either as a literary or a political controversy, formed, at the time I was in Pesth, a general subject of conversation. Two editions of Count Szechenyi's pamphlet had been sold off, immediately, and I remained long enough for the publication of von Kossut's answer. At all the corners of the streets I saw flaming on red and yellow paper, '*Felelet, Grof Szechenyi Istvannak Kossut Layosto.*' (Answer to Count Stephen Szechenyi, by Ludwig Kossut); and I heard continually the questions, 'Have you seen Kossut's answer? What does Kossut say?'

We in Germany have no idea of the lively interest in all political questions that prevails at Pesth. It is only at Paris or Brussels that we ever see anything like it. The public interested in these matters is also by no means as limited as might be supposed. The subscribers to the *Hirlap* alone amount to four thousand, and the editions of the above-mentioned pamphlets, which were sold off almost as soon as published,

consisted each of several thousand copies. Those who from their position in society can take no active part in political affairs, still look eagerly on as anxious and interested spectators, and read with avidity all that is written on the subject.'—pp. 234—235.

Art. IV. *Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind.* By Jonathan Dymond. Fourth edition. London: Gilpin. 1842.

WRITERS on morals may be divided into three classes—the philosophers of ancient or of modern times who have theorised on the nature and foundations of morals;—didactic moralists, who have aimed by argument, exhortation, or satire, at the inculcation of practical virtues, either separately or systematically;—and those writers who by histories, by portraitures of character, by aphorisms, tales, or fables, have sought to engage the memory, the fancy, and the passions, on the side of goodness.

All these classes of writers have their value, which is appreciated by the higher sort of readers; though even they will have their preference according to the predominance in their own minds of some particular habit or association. There are not wanting those who seek depth and accuracy of thought; who love to grapple with speculative difficulties; who must have their convictions—most of all those which relate to the serious interests of human character and happiness—based on solid reasons; and who will not rest till they have reached the boundaries of their powers of thought. *Their* studies will be with the strong and subtle thinkers of that great people whose intellectual achievements, embodied in a language which unites the rare perfections of clearness and richness with harmony and force, are more splendid than their military prowess, and more lasting than their temples and their statues.

Such inquirers after moral truth will transport themselves in spirit to the bright sky and lofty planes of Athens, that they may catch the dews of wisdom as they fall from Socrates on Xenophon, the high born and accomplished warrior,—on Aristotle, the teacher of Alexander—himself a mightier conqueror than even his heroic pupil; and on Plato—the most profoundly beautiful of writers, through whom the principles of the Athenian sage have won the admiration, and promoted the refinement, of educated man in every country through the whole course of time. They will find portions of the hidden treasure in the much misapprehended and greatly abused theories of

Epicurus and of Zeno, and in the luminous commentaries on these parent systems of Grecian ethics which have been left by Seneca and Plutarch;—the Roman subduing the softness of humanity by his imperial tone, and stimulating its dulness by his salient point; the Greek alluring by his freedom and his gentleness; Plutarch guides, while Seneca commands; the former fails in depth; the latter wants arrangement. In these liberal studies more than a passing survey will be given to Antoninus—greater in the sublime and graceful philosophy of his writings than in the diadem and purple of the Cæsars. It is scarcely necessary to say that we regard the offices of Cicero as the richest bequest of heathen antiquity to the student of Moral Philosophy.

Those who have duly weighed the discoveries and mistakes of these great masters of antiquity, will hail with calm delight the life which sprang up amid the tombs and skeletons of the scholastic ages at the bidding of our own illustrious Bacon; and they will feel its strong pulsations in the deeply learned and finely discriminating treatises of Grotius; in the original and vigorous speculations of Hobbes, whom few have studied, but whom nearly all condemn; and in the lucid and manly developement of the moral principles of Natural Law by Puffendorf.

Thorough students of the philosophy of morals will enter with deep interest on the inquiries of more modern times into the rational foundation of the whole science of human duty. Having compared the doctrines of the ancient schools with those of Clarke, of Smith, of Hume, Paley, Butler, Brown, Chalmers, and Wardlaw, they will be prepared to estimate, with some degree of accuracy, the strength of the human intellect in grasping this great question; and, above all, they will know how to value the morality of that DIVINE PHILOSOPHY which places every duty of man on the firm foundation of supreme authority; appeals to his whole nature in its injunctions; invests the severest forms of virtue with the charms of love; and unveils the ample regions and eternal course of that futurity where all that is good shall flourish in the smile of God, and all that is evil shall wither at his frown!

We need not be reminded that such inquirers as we have been supposing must at all times be few. The many are either too indolent or too busy for such mental labour. As little do we need to be reminded that morals have so immediate an application to action, that practical instruction should supersede theoretical. Still we are free to think that, as in all other departments of human life, so in this of morals, men in general are more indebted than they imagine to the quiet cogitations of

the contemplative few. Our most practical men are beginning to discover that there *is* a connexion between the abstractions of physical science, and the civilisation of the world; and we should be sorry to lose the expectation that hereafter, if not very soon, the deepest researches of moral philosophy will be felt to have worked out those results in the history of our species, without which the highest forms of civilisation are but the decorations of a procession to the grave.

There is no real happiness for man without right acting. Right acting is conformity to truth.

All truth is reducible to principles. The principles of truth in relation to that course of life which must end in happiness can, therefore, never be deemed worthy of contempt by any sober mind: even those who have neither leisure nor taste for abstruse meditations will always feel *safer* in proportion as they know that there are others who delight in digging down to the springs of private virtue and of social happiness, and who have the power and the will to watch, lest, while others sleep, those fountains should be choked or poisoned by ignorant or wicked men. Sound thinking is the only security for real virtue and for permanent enjoyment.

We have made these observations with a view to introduce to our readers one of the most precious posthumous publications we have for some years had the happiness of reading. It properly belongs to the second of those classes into which we have thought it right to divide writers on morals; though there is a penetrating and tranquil philosophy, a firm confidence in principles, and a skilful tracing to these principles of the minutest ramifications of human duty, which would fairly entitle it, though far from being faultless, to a high place in the selectest library of Moral Science. It is dedicated with the solemn earnestness of a spirit on its passage to the abodes of virtue beyond the gates of death, 'to that small but increasing number—whether in this country or elsewhere—who maintain in principle, and illustrate by their practice, the great duty of conforming to the laws of Christian morality, without regard to dangers or present advantages.'

Of the author we know no more than that he was a young man of singularly feeble health, in the West of England; that he was beloved by a large circle of the Society of Friends, and that he died in the spring of 1828, leaving in a state not fully prepared for publication, the three Essays of which this work consists. Some memoranda which he had prepared for the revision of the essays are either inserted, or placed in the margin, by the editor.

These Essays are preceded by very brief and modest intro-

ductory notices, in which the writer avows his belief, that as former treatises had not exhibited the principles, and enforced the obligations, of morality in all their perfection and purity, he has been induced to hold forth the authoritative standard, and by that standard to test every action of mankind.

The first essay is devoted to the investigation of principles—including the ultimate standard, and the subordinate rules. In laying down these principles the writer avoids formal definitions and metaphysical reasonings, satisfying himself with showing that whatever other grounds and reasons there may be for virtue, man is under obligations to his Creator, who has displayed the power, and the intention, to call him to an account, and to reward or punish him according to his conduct. Our learned readers will perceive that the author has not entered at all on what must be regarded as a deeply interesting question—the grounds and original reasons on which morality is built, as distinct from the standard by which it is to be tested.

Assuming it as a point conceded on all sides, that the will of God is the standard of morality, inasmuch as the opinions of all moral theorists come in the end to this, he regards the indirect testimonies thus afforded to this simple principle as of special value; but he objects to all these theories, that they render truth uncertain by arriving at that will through different media, instead of referring to the will of God directly and at once as that which *to us* is the ground and reason of our obedience.

He thus prepares the reader for rejecting the fashionable doctrine of expediency, because its advocate does not sufficiently take into account our happiness in futurity; because it is unconnected with revelation, and implies that in moral questions that revelation is not needed; because Scripture makes no reference to this expediency as a universal rule; because it is a rule which cannot be applied to the great majority of the conjunctures which arise in human life; and because the rule of expediency wants the *sanction* which belongs to the essential character of a moral standard.—A natural objection to the doctrine which makes the communicated will of God the universal standard, is suggested by the fact that the majority of men have never heard of it. To this objection the reply here given is—

‘First, that supposing most men to be destitute of a communication of the Divine will, it does not affect the obligations of those who do possess it. The communication is the law to me, whether my African brother enjoys it or not.

‘Every reason by which the supreme authority of the law is proved, is just as applicable to those who do enjoy the communication of it, whether that communication is enjoyed by many or by few: and this so

far as the argument is concerned, appears to be a sufficient answer. If any man has no direct access to his Creator's will, let him have recourse to 'eternal fitnesses,' or to 'expediency,' but his condition does not affect another man who does possess this access.

'But our real reply to this objection is, that they who are destitute of the Scriptures are not destitute of a direct communication of the will of God.

'The direct proof of this position must be deferred to a subsequent chapter; and the reader is solicited for the present, to allow us to assume its truth. This direct communication may be limited, it may be incomplete, but some communication exists; enough to assure them that some things are acceptable to the Supreme Power, and that some are not; enough to indicate a distinction between right and wrong; enough to make them moral agents, and reasonably accountable to our common Judge. If these principles are true, and especially if the amount of the communication is in any case considerable, it is obvious that it will be of great value in the direction of individual conduct. We say of *individual* conduct, because it is easy to perceive that it would not often subserve the purpose of him who frames public rules of morality. A person may possess a satisfactory assurance in his own mind, that a given action is inconsistent with the Divine will, but that assurance is not conveyed to another, unless he participates in the evidence upon which it is founded. That which is wanted in order to supply public rules for human conduct is a publicly avouched authority; so that a writer in deducing those rules, has to apply ultimately to that standard which God has publicly sanctioned.'—p. 6.

In bringing up the proof that there is universally a *direct* communication of the will of God to man, the author carefully distinguishes this communication from the dictates of conscience, and from the *moral sense* of which so much has been said in many celebrated ethical discussions; and he maintains that his doctrine is not at all incompatible with the actual varieties of men's views of right and wrong, 'because we never affirm that the Deity communicates all his law to every man; and in the second place, it is sufficiently certain that multitudes *know* his laws and yet neglect to fulfil them.'

He then introduces a brief review of popular and philosophical opinions respecting the moral sense, for the purpose of showing that, in the midst of the varied and often ambiguous phraseology employed, the declaration of these opinions involves an undesigned testimony to the principle which he is advocating, and to the clear evidence with which it commends itself to the minds of men. This review consists of passages—extracted chiefly by Hancock in his Essay on Instinct—from the Adventurer, from the writings of Price, Furreaux, Sir William Temple, Hutcheson, Butler, Blair, Rush, Bacon, Shaftesbury, Reid, Beattie, Watts, Cudworth, Locke, Southey, The Westminster Review, Adam

Smith, Paley, Rousseau, Milton, Judge Hale; and, among ancient writers, from Marcus Antoninus, Aristotle, Plutarch, Hieron, Epictetus, and Seneca.

'Now respecting the various opinions which have been laid before the reader, there is one observation which will generally apply—that they unite in assigning certain important attributes or operations to some principle or power existent in the human mind. They affirm that this principle or power possesses wisdom to direct us aright; that its directions are given instantaneously as the individual needs them; that it is inseparably attended with unquestionable *authority* to command. That such a principle or power does therefore actually exist, can need little further proof; for a concurrent judgment upon a question of personal experience cannot surely be incorrect. To say that individuals express their notions of this principle or power by various phraseology, that they attribute to it different degrees of super-human intelligence, or that they refer for its origin to contradictory causes, does not affect the general argument. The great point for our attention is, not the designation or the supposed origin of this guide, but its attributes, and these attributes appear to be *divine*.'—p. 20.

The antecedent probability of the truth of the argument is thought to be sustained by the acknowledged responsibility of man to his Creator: for how can there be responsibility without knowledge of duty? and whence comes this knowledge but from God? This probability is further strengthened, as the author deems, by the fact that even in what are called Christian countries there are thousands, perhaps millions, who know little of what Christianity enjoins.

Had scripture been silent on this question, it is admitted by Mr. Dymond, the existence of the moral communication in question would have been improbable; he therefore addresses himself to the task of proving from the Scriptures that God has communicated the knowledge of his will not only to some men, as all Christians acknowledge, but to *all* men '*by the immediate exertion of his own agency*.'

In this part of the essay, we must say that, according to our judgment, the author has failed; and the failure, as we esteem it, arises partly from the very common error of bringing a doctrine *to* the Bible, instead of deducing it by fair and wise interpretation *from* it; partly from an exceedingly imperfect acquaintance with those hermeneutic principles on which alone it is safe to explain either the sacred writings or any other writings; and partly from an eagerness to extend to all men the application of some passages which are limited, of necessity, to spiritual believers of the gospel.

The following paragraph convinces us that the writer was not insensible to one of the difficulties which clogged his attempt to

support a prominent doctrine of the religious sect to which he belonged by the language of the scriptures—that he might lay this theological peculiarity at the basis of his moral system.

‘Now here the reader should specially observe, that where the Christian scriptures speak of the existence and influence of the Divine Spirit on the mind, they commonly speak of its (His?) higher operations; *not of his office as a moral guide, but as a purifier, sanctifier, and comforter of the soul.* They speak of it in reference to its secret and awful operations in connection with *human salvation*: and thus it happens that *very many citations* which, if we were writing an essay on religion, would be perfectly appropriate, do not possess that distinct and palpable application to an argument which goes no further than to affirm that it is a moral guide.’—pp. 20, 21.

We have marked some of these expressions, to indicate the obvious glimpse which the writer had of the truth, and to show the fallaciousness of the reasoning by which he was misled in saying, after all:

‘And yet it may be most reasonably remarked that if it has pleased the universal Parent thus, and for these awful purposes, to visit the minds of those who are obedient to this power, he will not suffer them to be destitute of a moral guidance. The less must be supposed to be involved in the greater.’—p. 21.

Here is, first of all, an inference from general principles of natural religion in an argument professing to be one of simply scriptural authority. Secondly, here are passages of scripture which are *acknowledged* to have one specific meaning and application adduced for an avowed purpose which is not that for which such passages were written. Thirdly, the argument which assumes the less to be involved in the greater, is here employed, in reality, to prove that the less *implies* the greater. For the argument stands thus: God has given his Spirit to *some* men as their purifier, sanctifier, and comforter; therefore, he has given that same Spirit to *all* men as their moral guide. We are, of course, aware that so gross an error in reasoning was not likely to be committed by so calm a writer: he must, in this argument, have considered the Divine Spirit as performing these higher functions *universally*. But we dissent from this doctrine for the most obvious and authoritative of all reasons: namely, that, as we understand the scriptures, these operations of the Divine Spirit ‘in connection with human salvation’ are never described as universal, but always as accompanying the instructions conveyed through the medium of the gospel to accomplish the special purposes of grace. It is not requisite for us to enter into a controversial view of that question: it is

enough that we have shown its relation, not to universal morals, but to the actual history of the Christian redemption.

That we may not appear to be influenced by attachment to one creed, in expressing our regret that this writer has not escaped the bias of a similar attachment to another, we beg the attention of our readers to the superficial and uncriticising spirit in which traditional expositions of scripture passages have been used in this argument.

'So early as Gen. vi. there is a distinct declaration of the moral operation of the Deity on the human mind; not upon the pious and the good, but upon those who were desperately wicked, so that even every imagination of the thoughts of their heart was only evil continually. 'My spirit shall not always strive with man.' Upon this passage a good and intelligent man writes thus. [Job Scott's Journal, c. i. is referred to in the margin.] 'Surely if his spirit had striven with them until that time, until they were so desperately wicked, and wholly corrupted, that not only some, but every imagination of their hearts was evil, yes, *only* evil, and that continually, we may well believe the express scripture assertion, that 'a manifestation of the Spirit is given to every man to profit withal!'

To this passage are added three prophecies from Jeremiah and Isaiah relating to the spiritual condition of the church of God in the times that were to come; the language of St. Paul and of St. John to Christian believers in their epistles; the phrases in which our Lord is described as the light of the world—the light to lighten the Gentiles, the true light which lighteth every man that cometh into the world; and the remarkable reference in Romans ii. 14, to the Gentiles as being 'a law unto themselves.' Now we are far from questioning 'the moral operation of the Deity on the human mind.' Without such '*moral* operation,' we can frame to ourselves no conception of a moral government. But we demur—barely on principles of interpretation—to the sense in which the passages of scripture which have been referred to, have been taken in the argument before us. We appeal to every Hebrew scholar who has attended to the text in Genesis, when we say that the striving there spoken of is—judging, condemning, in the ministry of an inspired human preacher; and we prefer the writer of the epistle to the Hebrews, and the Apostle Peter, as expositors of the Old Testament, to any other men, however intelligent or good.*

That any mere words, taken by themselves, will *bear* a certain meaning, and that they will even suggest that meaning to those

* See Hebrews xi. 7. 'By the which he *condemned* the world,' compare this passage with 1 Peter iii. 19, 20. The slightest examination of 1 Cor. xii. 7, might serve to show that the words, not the *meaning* of the Apostle, are applied to this question.

who have not examined them in their connection, is one of the most fruitful sources of error, and one which we should have thought too obvious to require exposure, but for its frequent recurrence, not only in loose discourses and in polemical encounters, but in works so generally cool and well digested as these essays. Our objection, however, lies against the author's *unnecessary* anxiety to prove, that what other writers have regarded as the Creator's testimony on behalf of virtue in the moral constitution of human nature is as real, though not as extensive, a supernatural inspiration as that of prophets and apostles; and to his unskilful attempt at supporting this particular theory of moral principles by the authority of Divine revelation.

The second part of the first essay is on the '*Subordinate means of discovering the Divine will.*'

The first chapter is on the Law of the Land. Here the author admits that the utility of government is a reason for obedience; but he rests its practical authority on those Scriptures which teach us 'for conscience-sake,' and 'for the Lord's sake,' to submit to magistrates and their ordinances; though it is clear to us that these very scriptures imply that there are antecedent moral grounds of private obedience to public law, whilst the truths revealed in the Gospel are designed, in this respect, to elevate the motives, and to define the limits, of that obedience. While there are many duties created by the law of the land, that law is not superior nor even equal to the moral law; and therefore it can neither oblige the subject to go beyond, nor warrant him in following short of, his higher obligations. The straightforward path of moral obedience does not, indeed, sanction the forcible resistance of the authority of government by a private individual; but it does require him, in his voluntary acts, to satisfy himself of the soundness of his principles, and to abide by them, whatever may be the consequences. One great advantage to governments and states of clear and vigorous private morality is this—that the conscientious man will need no watching.

'The magistrate has a security for such a man's fidelity which no other motive can supply. A smuggler will import his kegs if there is no danger of a seizure; a Christian will not buy the brandy, though no one knows it but himself.'

The second chapter is on '*The Law of Nature,*'—or the moral authority of our natural instincts and rights; such as our right to life, liberty, and a share of the fruits of the earth. Having shown the foundation of these rights in the clear expression of the will of God, and having pointed out their limitations in subordination to the supreme moral law, the chapter is

closed by the following admirable observations on the uses and abuses of the term Nature, and the phrase, 'Law of Nature.'

'When it is said that Nature teaches us to adhere to truth, there is considerable danger that we have both fallacious and injurious notions of the authority which thus teaches or condemns us. Upon this subject it were well to take the advice of Boyle. 'Nature,' he says, 'is sometimes, indeed commonly, taken for a kind of semi-deity. In this sense it is best not to use it at all.'* It is dangerous to introduce confusion into our ideas respecting our relationship with God. A *law of nature* is a very imposing phrase; and it might be supposed, from the language of some persons, that Nature was an independent legislatress, who had sat and framed laws for the government of mankind. Nature is nothing: yet it would seem that men do sometimes practically imagine that a law of nature possesses proper and independent authority; and it may be suspected that with some the notion is so palpable and strong that they set up 'the law of Nature' without reference to the will of God, or perhaps in opposition to it. Even if notions like these only float in the mind with vapoury indistinctness, a correspondent indistinctness of moral notions is likely to ensue. Every man should make to himself the rule, never to employ the word *Nature* when he speaks of ultimate moral authority.

'A law possesses no authority; the authority rests only with the legislator: and as Nature makes no laws, a law of Nature involves no obligation but that which is imposed by the Divine will.'—p. 26.

Whilst the writer's principles exclude Utility as the STANDARD of virtue, he makes some very just and instructive observations on Benevolence, as clearly required by the Will of God, and on the tendency of given actions to promote the happiness of mankind, as the expressions of that will directing our duty in those particular instances. The Creator has endowed us with the faculty of reason, that we may discover what is fit to be done; has implanted the principle of benevolence to prompt us to acts of kindness; has furnished us with the means of judging of measures in their bearing on the general happiness; has expressly enjoined that we should do good to all men: therefore we are placed under a *moral* obligation to do all the good in our power. This moral expediency, however, being a subordinate law of action, and the happiness of man including his future as well as his present happiness, the author animadvert with due seriousness on the immorality, whether in private or in public life, of reducing all virtue to Expediency, and then narrowing Expediency within the limits of the present life.

The Law of Nations is a result of the moral law, never going beyond its requirements, and of no force whatever in opposition to them. It is, moreover, a law which can easily be proved to

* Free Inquiry into the vulgarly received Notions of Nature.

have no authority over nations that are not parties to it. The same general principle applies to the obligations of Treaties. Nor can any engagement ever bind individuals to do that which is *morally* wrong.—What is called the Law of Honour is in the the same predicament—it is the duty of performing our *lawful* engagements. We fully agree with Mr. Dymond in his manly exposure of the mischiefs and absurdities produced by the Law of Honour as a system of human life.

‘ Even its advantages are of an ambiguous kind ; for although it may prompt to rectitude of conduct, that conduct is not founded upon rectitude of principle. The motive is not so good as the act. And as to many of its particular rules, both positive and negative, they are the proper subject [object ?] of reprobation and abhorrence. We ought to reprobate and abhor a system which enjoins the ferocious practice of challenges and duels, and which allows many of the most flagitious and degrading vices that infest the world. The practical effects of the Law of honour are probably greater and worse than we are accustomed to suppose. Men learn by the power of association to imagine that *THAT* is lawful which their maxims of conduct do not condemn.

‘ A set of rules which inculcate some actions which are right, practically operates as a sanction to the wrong. The code which attaches disgrace to falsehood, but none to drunkenness or adultery, operates as a sanction to drunkenness and adultery. Does not experience verify these conclusions of reason ? Is it not true that men and women of honour indulge, with the less hesitation, in some vices in consequence of the tacit permission of the Law of Honour ? What then is to be done but to reprobate the system as a whole.

‘ In this reprobation the man of sense may unite with the man of virtue ; for assuredly the system is contemptible in the view of intellect, as well as hateful in the view of purity.’—p. 31.

Having laid down his principles in the first Essay, the writer proceeds in the second to apply them to Private Rights and Obligations. We have seldom read anything to be compared to the searching manner in which these rights and obligations are examined in the seventeen chapters of this Essay.

Though religious obligations necessarily include the exercise of piety towards God, as well as the outward signs of reverence and devotion, the author has offered no more than a few paragraphs on the former. In some respects this is to be regretted. All virtue, not less than religion, is an operation of mind ; we consider that discharge of moral duties to our fellow-creatures essentially defective which is not prompted by virtuous motives ; and virtuous motives must comprehend the highest of all considerations—a devout regard to the will of God. We entirely agree with the chastely-expressed views which are here given of the spiritual character of devotional worship, and of the de-

lusions which many practise on themselves in mistaking the power of music, oratory, natural scenery, architectural and other artistic associations, for religious feeling.

'To religious feelings as to other things the truth applies, 'By their fruits ye shall know them.' If these feelings do not tend to 'purify the affections from debasing attachments; if they do not tend to form the inclinations to piety and virtue, they certainly are not devotional. Upon him whose mind is really prostrated in the presence of his God, the legitimate effect is, that he should be impressed with a more sensible consciousness of the Divine presence; that he should deviate with less facility from the path of duty; that his desires and thoughts should be reduced to Christian subjugation; that he should feel an influential addition to his dispositions to goodness; and that his affections should be expanded towards his fellow men. He who rises from the sensibilities of seeming devotion, and finds that effects like these are not produced in his mind, may rest assured that, in whatever he has been employed, it has not been in the pure worship of that God who is a spirit. To the real prostration of the soul in the Divine presence, it is necessary that the mind should be still: 'Be still, and know that I am God.' Such devotion is sufficient for the whole mind; it needs not—perhaps in its present state it admits not—the intrusion of external things. And when the soul is thus permitted to enter as it were into the sanctuary of God; when it is humble in his presence; when all its desires are involved in the one desire of devotedness to Him; then is the hour of acceptable *worship*—then the petition of the soul is *prayer*—then is its gratitude *thanksgiving*—then is its oblation *praise*.

'That such devotion, when such is attainable, will have a powerful tendency to produce obedience to the moral law, may justly be expected; and here indeed is the true connexion of these remarks with the general object of the present Essays. Without real and efficient piety of mind we are not to expect a consistent observance of the moral law. That law requires sometimes sacrifices of inclination and of interest, and a general subjugation of the passions, which religion, and religion only, can capacitate and induce us to make.

'I recommend not enthusiasm or fanaticism, but that sincere and reverent application of the soul to its Creator, which alone is likely to give either distinctness to our perceptions of his will, or efficiency to our motives to fulfil it.'—p. 32.

We are sorry to say that we must withhold our full approval from some observations which are made in this Essay on *Religious Conversation*. We are not ignorant of the temptation to insincerity in many circumstances, and of the injury too often done to the most sacred and delicate of human emotions, by formality, by excess, by a want of discrimination as to persons, seasons, and places. At the same time we must avow our deliberate conviction that the cutting away of all the branches is not the best mode of securing a deeper root of piety—that the stifling of unaffected social communications on religion is more

likely to reduce it to a cold and passive quietism than to increase the purity and fervor of its inward power. This is one of the many practical questions in human life, in which the wisest and the soberest minds are easily thrown, from their disgust of one extreme, into another which is not less distant from the central point of truth and safety. We should hope that a wider, longer, and more truly liberal acquaintance with the habits of spiritually-minded persons would have led the author to modify his belief—'that religious conversation is one of the banes of the religious world.'

We have little to observe on the author's views and reasonings in reference to ceremonial institutions and devotional formularies. Aware of the peculiarities of the religious society to which he belongs, he abstains with commendable modesty from obtruding them on the reader; and whilst he plainly shows the leaning of his own opinions, and illustrates, from the writings of Hannah More, the evil of attachment to religious forms, he expresses himself with much Christian candour towards those who feel more dependence on outward helps to devotion than he considers to be either necessary or desirable.

We so rarely meet with this temper in the treatment of disputed questions, and we believe it to be at once so becoming fallible men, and so much more likely than controversy to promote truth, that we have no disposition to criticise severely the arguments which fail to convince us.

It is impossible for us to compress within reasonable limits the uncompromising testing of all the usages of society by the moral standard, which is carried throughout the remainder of this Essay. The author aims at nothing short of a total reform of opinion on all those questions which arise in connexion with property, litigation, legal practice, promises and oaths, education, amusements, duelling, suicide, and self-defence.

On nearly all these questions it is our opinion that his examination is careful, his reasonings are sound, and his morality is that of the purest principles and of the happiest tendency. We had marked some paragraphs in which we thought him in error; and in most instances the error arises from his taking a partial view of the question immediately before him, instead of regarding it in the light of broad and comprehensive principles.

The reader will find ample illustrations of this tendency in the animadversions on the use of the ancient classics in education, and in the superficial consideration bestowed in the seventeenth chapter on the rights of self-defence. The chapters on Property contain discussions as creditable to the acuteness of his understanding as they are to the rectitude and benevolence of his heart; and a comparison between Paley and this writer

on these subjects would sufficiently demonstrate the occasional superiority of the Quaker to the Archdeacon, both as a reasoner and as a moralist.

There is no portion of this work more important than the chapter on the Influence of Individuals upon Public Notions of Morality.

The power of public opinion on any and on all subjects is confessedly great: to correct that opinion on moral questions is philanthropy of the highest order; wilfully to increase or perpetuate its mistakes is wickedness and cruelty of the deepest dye.

That public opinion respecting right and wrong in human actions should agree with the moral law so generally known, and so uniformly praised, is what one would naturally have expected; yet a comparison of the one with the other displays a frightful discordance. Even good men are misled in their judgments, and injured in some of their habitudes, by the mistakes of public opinion; how dark then must be the moral perceptions of the multitudes to whom that opinion is the highest law!

'Now with a participation in the evils which the mis-direction of public opinion occasions, every one is chargeable who speaks of moral actions according to a standard which varies from that which Christianity has exhibited. Here is the cause of the evil, and here must be its remedy. Public notions of morality constitute a sort of line of demarcation which is regarded by most men in their practice as a boundary between right and wrong. He who contributes to fix this boundary in the wrong place, who places evil on the side of virtue, or goodness on the side of vice, offends more deeply against the morality and welfare of the world than multitudes who are punished by the arm of law. If moral offences are to be estimated by their consequences, few will be found so deep as that of giving good names to bad things. It is well indeed for the responsibility of individuals that their contribution to the aggregate mischief is commonly small. Yet every man should remember, that it is by the contribution of individuals that the aggregate is formed; and that it can only be by the deductions of individuals that it will be done away.'—p. 71.

In this spirit Mr. Dymond sheds the light of moral truth on the processes, in private life and in domestic intercourse, by which public opinion is gradually corrupted so as to become the patron of the false against the true, the guardian of the wrong against the right, the parent of misery instead of happiness to individuals and to society.

With earnest and truth-loving fearlessness he denounces the practice of calling actions by improper names, and traces the formation of the most pestilent characters that taint and wound society, in a great degree, to this one cause. We wish the

vigorous exposition of his views on this too-much neglected department of morals to be diffused far and wide. The power of public opinion is necessarily great in proportion to the freedom and general intelligence of the community; and in the present state of our own country, who can calculate the importance of giving a salutary tone and a right direction to this vast and growing power? Of this power the press is the great organ; and the periodical press exerts a moral sway, for evil or for good, in almost every page of its ever-recurring sheets. Of the newspaper press it is our opinion that it has, for some time past, been undergoing (in this country we mean, would that we could add America,) a most decided improvement; and it is for men who feel that they are responsible for all the known influence of their opinions and practices to see to it, that this improvement shall go on. Might we not suggest that a more comprehensive, pointed, and energetic order of pulpit instruction in social morals than has been usual, would increase rather than lessen the force of those evangelical doctrines to which recourse must be had, if ever such an order of virtue as Christianity inculcates is to be seen in actual life?

We pass over an entire chapter on Intellectual Education, for two reasons: first, because, as it seems to us, it is but indirectly related, if at all, to the proper subject of a work on morals: however accurate, sagacious, and practically important many of the suggestions may be, they are not, strictly speaking, of an ethical character. If education is supposed to be essentially connected with the formation of the human character, as we, of course, believe it to be, we do not think this a sufficient reason for taking it up in this place. Why not include physical as well as intellectual training? Our second reason is, that there are many opinions on intellectual education propounded in this chapter which we do not embrace, on the discussion of which we have not time or room to enter. We refer especially to his conception of the design of intellectual training, and to the bearing of classical learning on that design.

The chapter on Moral Education is appropriate, though even here we lament some imperfections which increase our unavailing regret that the writer did not live to revise, *after* publication, what he must have prepared with much diligence and carefulness.

The moral influence of the nursery has never, perhaps, been sufficiently appreciated. Neither has enough vigilance been exerted over those myriads of moral associations which are woven around the active and susceptible minds of children by their brothers and sisters near their own age, and by the companions of their school-hours and their cheerful intervals of

play. All the *principles* of moral truth are better apprehended by the child than by the man. Wherever the affections are most quickly and naturally excited, that is the school of morals in which the conscience receives its strongest lights, the heart its prevailing bias, and the character its permanent impulse. The moral discipline of families and of schools ought to resemble that of our Heavenly Teacher, ever suggesting the happy connection of what is right with our own approbation, and drawing us to goodness and to happiness by the endearments of 'love which passeth knowledge,' and by the attractions of an example which shows us what we ought to be, and wins our hearts to follow it.—We hope there is nothing more than a verbal oversight in confounding the communication of moral dispositions with the furnishing of motives for adhering to what is right: if otherwise, we are bound to protest against what we cannot but regard as a most serious error in the second sentence of this chapter:

'To a good moral education two things are necessary: that the young should receive *information* respecting what is right, and what is wrong; and that they should be furnished with *motives* to adhere to what is right. We should communicate moral knowledge and moral *dispositions*. . . . He that would impart moral knowledge, must begin by imparting a knowledge of God. We are not advocates of formal instruction—of lesson learning—in moral any more than in intellectual education. Not that we affirm that it is undesirable to a young person to commit to memory maxims of religious truth and moral duty. These things may be right, but they are not the really efficient means of forming the moral character of the young. These maxims should recommend themselves to the judgment and affections, and this can hardly be hoped, whilst they are presented in a didactic and insulated form to the mind. It is one of the characteristics of the times, that there is a prodigious increase of books that are calculated to benefit whilst they delight the young. These are effective instruments in teaching morality. A simple narrative, (of *facts* if it be possible,) in which integrity of principle and purity of conduct are recommended to the affections as well as to the judgment, without affectation or improbabilities, or factitious sentiment, is likely to effect substantial good. And if these associations are judiciously renewed, the good is likely to be permanent as well as substantial. It is not a light task to write such books or to select them. Authors colour their pictures too highly. They must, indeed, interest the young, or they will not be read with pleasure; but the anxiety to give interest is too great, and the effects may be expected to diminish as the narrative recedes from congeniality to the actual condition of mankind. A judicious parent will often find that the moral culture of his child may be promoted without seeming to have the object in view. There are many opportunities which present themselves for associating virtue with his affections—for throwing in amongst the accumulating mass of mental habits, principles of rectitude which shall pervade and meliorate the whole.'—p. 85.

The second object of moral education—the inducing of good principles and dispositions, is admirably set forth. The great object, after enlightening the conscience, is to urge its authority over every inclination, and over all the calculations of apparent expediency; and with a view to this object it is of the highest moment to accustom young persons to the habit of reflection on their own moral judgments and emotions, whilst the utmost care is required to cultivate and guard them.

‘It is to be regretted that in the moral education which commonly attains, whether formal or incidental, there is little that is calculated to produce this acquaintance with our own minds; little that refers us to ourselves, and much, very much, that calls and sends us away.

‘Of many it is not too much to say, that they receive almost no moral culture. The plant of virtue is suffered to grow as a tree grows in a forest, and takes its chance of storm or sunshine. This which is good for oaks and pines, is not good for man. The general atmosphere around him is infected, and the juices of the moral plant are often themselves unhealthy.’—p. 87.

As one half of the work before us consists of an Essay on Political Rights and Obligations, it is necessary that we should give some account of the political opinions which the author advocates. His great principle is, that the *moral law is our authoritative guide in politics as it is in every other department of human duty*. In prosecuting this argument, the author’s acquaintance with the history of nations, with the economy of states, with the working of the theories of government, or with the principles of political science, is neither profound, extensive, nor critical; yet he shews considerable sagacity as well as soundness in exposing the doctrinal fallacies and the practical mischiefs which have sprung, both in this and in other countries, from the neglect of simple morality in the management of public affairs.

The fundamental principles of political philosophy are concisely expressed:

(1st.) ‘Political power is rightly *possessed* only when it is possessed by the consent of the community:—

(2nd.) ‘It is rightly *exercised* only when it subserves the welfare of the community; and—

(3rd.) ‘Only when it subserves this purpose by *means* which the moral law permits.’

Brief and summary as these enunciations are, they are illustrated at considerable length with no small skill, judgment, and knowledge of prevailing opinions and practices; and they are applied to nearly every question affecting the constitution of the government,—the state and the administration of the

laws,—religious establishments—patriotism, slavery, and war. In most of these discussions, it appears to us, the author's mind labours under the difficulty of consistently following out his theory without committing himself to political doctrines, with whose advocates and followers he expresses great anxiety not to be identified. He is continually hampered, moreover, with the manifest impracticability of some of his plans of improvement, and that in a manner which would only excite the scorn of the politician, hardened and hackneyed in the ways of the world, towards the simple writer and his arcadian fancies. It seems to have been clear to the writer's own mind, as it certainly is to ours, that until the entire frame of individual morality is regulated by the high standard for which he so conscientiously and so earnestly—and, we must add,—so ably contends, it is not possible that the extended and complicated affairs of nations can be brought within even a considerable distance of the mark at which he would place them. So far, however, are we from thinking that either the principles of the book are unsound, or that his applications of them to questions of jurisprudence and government are unwarranted, that we gratefully rejoice in seeing such principles so applied, and applied with so much coolness of thought and undeviating energy of purpose.

We believe it would be a great blessing to our country, and ultimately to all the nations of the world, if indolent acquiescence in things as they are, impetuous agitation for specific changes, and corrupt or stupid opposition to every effort towards improvement—the three great elements of political retardation,—*could* be so far overcome as to gain a patient audience for the calm appeals to enlightened reason and unfettered conscience, which give to a large portion of this essay so much of the vividness of truth and of the majesty of virtue. The comparison of superficial notions with well-considered thoughts on any subject is always refreshing to the intelligent reader. The contrast of temporizing expedients with fixed principles raises the mind to a sense of dignity. The penetration of moral daylight into the dark haunts of political crime and legislative blunders is full of sublimity, assuring us of a government which can never be accused of error, of a law which is the utterance of supreme goodness, and of a tribunal before which we shall all stand to abide the issues of eternity!

It is not our opinion, nor indeed do we gather that it was Mr. Dymond's, that such alterations as he believed to be required by the unswerving principles of morality, are likely to be soon adopted. We think it not only unlikely, but impossible, except as the result of instilling the principles them-

selves into nascent minds, and ever urging on those who embrace them to act upon them to the utmost of their power; commending them by the graces of example, and upholding them by argument, and humble steadfastness. In proportion to the real truth of any principles—such especially as affect on a large scale the character of men and the destiny of nations—is the trial of spirit that must come to him who understands and loves them. He must lay his account with being misapprehended, misrepresented, laughed at, neglected, hated, and sometimes trampled in the dust or even bathed in his own blood. But if what he holds is true, he knows it must some day be preached, and if his conscience tells him that it is his duty to affirm and vindicate that truth, there is no form of mere power that can stifle it in his bosom, or confine it there. It is not the speculative belief of remote truths and abstract propositions that fills the ranks of martyrs, but facts clearly seen, rights firmly maintained, principles strongly grasped,—freedom,—virtue, and—religion. It was not always that such men as Hampden, Sidney, and Russell, would have been understood in England: there are gorgeous lands in Europe and in Asia, teeming with splendid people, rich in history, and chivalry, and poetry, and military glory, where such names would have no power to touch men's spirits now. But what power they have among *us*! and why? but because these men saw the true—loved the good—stood up for the right;—and thus opened those fountains of national greatness and prosperity which can never cease to flow but with the ruin of the country they have fertilized and blessed.—Let no man put away from him the substance of this essay, saying that it is not practical. If there be any moral truth, any foundation of right and wrong, very much of the discussion is of that nature which claims the attention of every conscientious reader; the conclusions drawn by fair reasoning from sound moral principles, are not of a kind to be trifled with; they are capable of application, and they ought to be reduced to practice.

We have said that some of the author's plans of improvement are offered with the apparent consciousness of difficulty. We must now go further, and say that, in our view of moral obligations in connection with political science, his survey is incomplete: he takes no notice, for example, of the momentous questions relating to commercial freedom; and some of his opinions strike us as narrow, savouring of prejudice, betraying a want both of theoretical accuracy and of practical wisdom, and likely to do more harm than good, if they should happen to be propagated among certain sorts of men in seasons of political excitement. Many of the errors which precipitated and disgraced

the French revolution were nearly *allied*, it should be remembered, to the profoundest political truths; but, unhappily, they were spread abroad by men wanting in discernment of the shades by which truth is darkened into error, and they were eagerly caught up by others who cared not for either truth or right, or any thing but the flattery of the silliest vanity, or the glutting of the most ferocious passions.—Though we do not agree with Mr. Dymond in his opinions on the *rights* of self defence, we would cherish with him the spirit of forbearance. We differ from him in the wide question of the *abstract unlawfulness* of war, but we would go all lengths—not involving the breach of what we revere as moral bonds—in urging and promoting peace.—Even with these abatements in our estimation of this essay, we still commend it to the candid and discriminating reader as a contribution towards the truth, fully satisfied that in the end more good arises from the honest though imperfect inculcation of political morality, than evil from intermingling with the lesson the mistakes of a good and conscientious man. Alas! the tendencies of society are not on the side of squeamishness. Excessive refinement of moral feeling has not yet invaded halls of legislation, or courts of justice: neither the press nor the election booth are in immediate danger from this quarter. We fear that, for a great while to come, the excess and danger will be, as in times past, on the other side. Then who does not perceive the importance of enforcing, universally, and at all seasons, the great principle which these essays were written to illustrate:—that in every act of life, through all the departments which the progress of civilization and the institutions of society have created, it is required of man that he shall do the will of God?

Whether it may be reasonably objected to a work of this description, that it does not include a consideration of the highest motives for obedience to the will of God, we will not now undertake to determine. We acknowledge, however, that we do not look on any moral treatise as complete, and likely to gain the practical end for which it is composed, in which these motives are not lucidly and earnestly exhibited. We believe that the Christian revelation is founded on the eternal and immutable principles of moral truth, as well as on the glorious mystery of grace; and that the harmony of those principles with this mystery constitutes the grandeur of the gospel. It follows that, whilst pure morality is the natural fruit of Christian faith and spiritual life, we have no security for the production of the former, but in the cultivation of the latter. For this reason, we close the present observations with expressing our belief that a full, consistent, and energetic work on morals is still a desideratum in modern literature.

Art. V. *History of the Hawaiian or Sandwich Islands, embracing their Antiquities, Mythology, Legends, Discovery by Europeans in the sixteenth century, Re-discovery by Cook, with their Civil, Religious, and Political History from the earliest traditionary period to the present time.* By James Jackson Jarves. London: Moxon. 1843.

THE problems of history may be solved either on a narrow or an extended scale. Although they do not admit the same precision as the demonstrations of pure mathematics, wherein that which is found true concerning any particular figure is sufficiently determined concerning the class of figures to which it belongs, yet, by a careful discrimination of agreements and differences, general laws may be ascertained according to which the phenomena of human history may be classified, understood, and foretold. There are, undoubtedly, advantages in the study of the changes which have affected the more important and extended sections of the race of man. It is interesting to trace revolutions, great in themselves, and still greater if contemplated as the cause of others which follow them within or beyond their immediate circle. There are some benefits, however, peculiar to the investigation of history on a narrower field, and within the compass of a smaller and less notable population. In this latter case, causes are commonly associated more immediately with their effects. The web of history consisting of fewer threads, is less tangled and more easily unravelled. The actions and thoughts of men present themselves in more distinct forms, becoming thereby readier objects of inquiry and knowledge. There is a pleasure, also, in deviating from the beaten track, and in furnishing new illustrations of those general principles which are found to pervade the history of a race which presents itself under many varieties, but has been made of one blood to dwell upon the face of the earth. The history of a nation's progress to civilization and greatness, written and perused by those who have passed through their national infancy, and are therefore by experience qualified to understand the events of which they write and read, cannot fail to prove interesting and profitable.

In the midst of the vast Pacific ocean, towards the northern part of it, lie the Sandwich Islands. There are eight large inhabited islands, with some few others small and uncultivated. The largest and most important island of the group, and that which often gives its name to the rest, is Hawaii, or, as some have called and spelt it, Owhyhee. Their title of Sandwich islands was given them in honour of the Earl of Sandwich, the first lord of the Admiralty, when they were discovered by Captain Cook. The present knowledge, civilization, and enter-

prise of the inhabitants afford a reasonable prospect of their increasing influence in the world, while their central position must render these islands of the utmost value to commercial nations. For the voyager in crossing the Pacific, whether by wind or steam, through air or water, they will furnish a desirable haven. The wits of a coming age may possibly speculate on the affinity between their early title, and the position they shall occupy as the refreshment rooms for travellers from the ends of the earth. The British public, within the last few years, has obtained various information respecting these islands from the works of Ellis and Stewart, and now an American has written the above chronicle of the kings of Hawaii, and published for the world, if it pleases to read, the formal history of the Sandwich Islands. It is something more than a mere chronicle of kings. The title of the volume, though a long one, is not too full a description of the matter which the book contains. There is no want of ample information respecting the numerous topics of which the writer treats. The first four chapters are occupied with the natural history of the islands, the traditions, ceremonies, warlike and domestic habits, and physical condition of the inhabitants. The fifth chapter commences the history in relation to Europeans. Our author thus states his opinion, that our countryman, Captain Cook, was not the first European who visited these distant shores.

‘Not a reasonable doubt can exist that the Hawaiian islands were visited by Europeans two centuries or more before the era of Cook. The knowledge of such events has been perpetuated in numerous traditions, which coincide with much collateral evidence. The precise time of these visits it is now impossible to ascertain, though from the reigns to which they are referred, and the few particulars which have been preserved relative to them, they must have been long anterior to that of the English navigator. If their original discoverers were the Spaniards, as is most probable, they were acquainted with their position previous to the seventeenth century. In an old chart of that period, ‘Captured by Admiral Anson in a Spanish galleon, a cluster of islands called La Mesa, Los Majos, La Desgraciada,’ is found delineated as situated in the same latitude as the Hawaiian islands, and bearing the same relative situation to Roca Partida as on modern charts, though several hundred miles farther eastward. As the Spanish charts of that time were not remarkable for accuracy, the discoveries of Quiros, Mendana, and others, in the Pacific, being also placed in the same relative nearness to the coast of America, this may have been an error either of calculation, or the engravers, or design. Further proof must be derived from the aborigines themselves. Cook found in the possession of the natives of Kauai two pieces of iron; one a portion of a hoop, and the other

appeared to be part of the blade of a broadsword. The knowledge and use of iron was generally known. These relics may have been the fruit of the voyages of the natives themselves to some of the islands more to the westward, which had been visited by Europeans, or they may have drifted ashore attached to some portion of a wreck; else were left by foreigners themselves—a supposition which, as it coincides with the native traditions, is the most plausible. Tradition states that ships were seen, many generations back, to pass the islands at a distance. They were called Moku (islands), a name which vessels of every description have since retained. Several accounts of the arrival of different parties of foreigners exist.—pp. 88—90.

Several traditions of the natives respecting the visits of wonderful strangers at different times, are then recorded. Whatever may have been the case in regard to this subject, the recollection of these visits at the time of Cook's arrival appears to have been exceedingly indistinct, so as scarcely to prepare the natives for renewed intercourse with Europeans.

'The appearance of Cook's ships, when he first made the islands of Niihau and Kauai, on the 19th of January, 1778, was, to their unsophisticated senses, novel, fearful, and interesting. Canoes filled with wondering occupants approached, but no inducement could prevail upon them to go on board, though they were not averse to barter. Iron was the only article prized in exchange; the use of other things was unknown, and even ornaments at first despised. On the following evening the ships came to anchor in Waimea Bay, on the south side of Kauai. As the islanders were not generally apprised of their arrival until morning, their surprise was extreme. They asked of one another, 'What is this great thing with branches?' Some replied, 'It is a forest which has moved into the sea.' This idea filled them with consternation. Kaneonea and Keawe were then chief rulers, and reigned over both islands. They sent men to examine the wondrous machines, who returned and reported abundance of iron, which gave them much joy. Their description of the persons of the seamen was after this manner: 'Foreheads white, bright eyes, rough garments, their speech unknown, and their heads horned like the moon;' supposing their hats to be a part of their heads. Some conjectured them to be women. The report of the great quantity of iron seen on board the ships excited the cupidity of the chiefs, and one of their warriors volunteered to seize it, saying, 'I will go and take it, as it is my business to plunder.' He went, and in the attempt was fired upon and killed. The wonderful news spread rapidly. It soon reached Oahu, from whence one Moho, a Hawaiian, carried the particulars to Kalaniopuu, king of Maui. The strange spectacle of the vessels, with their sails, spars, and flags, were minutely described. 'The men,' he said, 'had loose skins (their clothes), angular heads, and they were gods indeed. Volcanoes belching fire, burned at their mouths (tobacco-pipes), and

there were doors in their sides for property—doors which went far into their bodies (pockets), into which they thrust their hands, and drew out knives, iron, beads, cloth, nails, and everything else.’—pp. 96—99.

The conduct of Cook towards these islanders was utterly unworthy of a great man. He took advantage of his superiority in knowledge to impose on their credulity and ignorance, affected rather than refused the homage rendered him as a god, and on many occasions practised tyranny and extortion. Although at first the simplicity of the natives allowed him to employ this unjustifiable conduct with success, the novelty of his character, and the imaginary powers with which they had invested him, gradually ceased to hold in terror minds naturally sagacious and alive to observe injustice or deceit. His lamentable and cruel death, according to their barbarous warfare, and scarcely in opposition to the principles which regulate the conflicts of nations professedly civilized and Christian, must be regarded as a natural retribution of his previous conduct. It was indeed an action greatly to be deplored, but one in which the exasperation and ignorance of the savage furnished a great diminution of the guilt of the offence. Whilst the death of Cook is often spoken of and described as a foul murder, we may properly enquire the difference between *it* and conduct which has received from many a vain-glorious nation the most authentic and substantial applause. Outrage committed by a savage on an educated and civilized man is certainly not a more heinous offence than when it occurs between parties on an equal elevation of knowledge and refinement. It is well that, at least when the impulse of vengeance has died away in the heart of a nation, it should rightly measure the actions by which that vengeance has been aroused, and be prepared to apply to its own conduct the same principles according to which it would condemn the cruelties of others. Our author thus describes the conduct of Capt. Cook:

‘Great numbers of both sexes flocked around Cook to pay him divine honours. Among them was a decrepid old man, once a warrior, but now a priest. He saluted Capt. Cook with the greatest veneration, and threw over his shoulder a piece of red cloth. Stepping back, he offered a pig, and then pronounced a long harangue. Religious ceremonies similar to this were frequently performed before the commander. The punctilious deference paid Cook when he first landed was both painful and ludicrous. Heralds announced his approach and opened the way for his progress. A vast throng crowded about him. Others, more fearful, gazed from behind stone walls, from the tops of trees, or peeped from their houses. The moment he approached, they either hid themselves, or covered their faces with great apparent awe; whilst those nearer

prostrated themselves on the earth in the deepest humility. As soon as he passed, all unveiled themselves, rose, and followed him. As he walked fast, those before were obliged to bow down and rise as quickly as possible; but not always being sufficiently spry (?) were trampled on by the advancing crowd; at length the matter was compromised, and the inconvenience of being walked over avoided, by adopting a sort of quadruped gait; and ten thousand half clad men, women, and children were to be seen chasing, or fleeing from Cook on all fours. On the day of his arrival, Cook was taken to the chief Heiau, and presented in great form to the idols. He was led to the most sacred part, and placed before the principal figure, immediately under an altar of wood, on which a putrid hog was deposited. This was held towards him, while the priest repeated a long and rapidly-enunciated address; after which, he was led to the top of a partially-decayed scaffolding. Ten men, bearing a large hog, and bundles of red cloth, then entered the temple, advanced near him, and prostrated themselves. The cloth was then taken from them by a priest, who encircled Cook with it in many folds, and afterwards offered the hog to him in sacrifice. Two priests, alternately and in unison, chanted praises in honor of Lono; after which they led him to the chief idol, which, following their example, he kissed. Similar ceremonies were repeated in another portion of the Heiau, where Cook, with one arm supported by the high priest, and the other by Captain King, was placed between two wooden images. He was then anointed on his face, arms, and hands with the chewed kernel of a cocoa nut, wrapped in a cloth; the disgusting rites were completed by drinking awa, which was first prepared in the mouths of attendants, and then spit out into a drinking vessel, and being fed with swine meat, which, as the greatest mark of civility, was first chewed for him by a filthy old man. What opinion must be formed of the religious character of a highly gifted man who could thus lend himself to strengthen and perpetuate the dark superstitions of heathenism?—pp. 102, 103.

An account of the fatal attack on Captain Cook, together with all the unhappy circumstances from which it arose, is given at considerable length. Want of space forbids us to quote it, and it is probably more or less familiar to our readers. The early history of a nation rising into importance and independence is generally distinguished by the presence of some superior and enterprising spirit, who is able to consolidate its forces and impart to its operations unity and strength. The annals of our nation present us Egbert, and the still more illustrious Alfred. This consolidation partakes sometimes of a civil, and at other times of a religious nature. An instance of the latter kind occurs in the reign of Numa at Rome. The hero of the Hawaiian history is Kamehameha. Before his time the islands were subject to the dominion of numerous petty chiefs, whose private quarrels were determined by the strength and blood of their subjects. By great activity and energy of mind, combined with bodily qualifications not to be despised in the struggles of

a savage state, Kamehameha succeeded in reducing all the islands under one monarchy. He encouraged Europeans to settle in his dominions, and promoted them to offices of trust and importance. Under his wise and pacific government laws were enacted and promulgated; property acquired a permanent value; and intercourse and commerce with other nations rapidly increased. In such projects of internal policy and foreign alliance Kamehameha received great assistance from the wise and justly celebrated Vancouver, who concluded a friendly treaty with him on behalf of the British government. The king, during the latter part of his life, received intelligence of the progress of the gospel in the island of Tahiti, and seems to have expressed a desire to become acquainted with the truths of the Christian faith. He died at the age of sixty-six, on the 8th of May, 1819. His character is thus sketched by the historian of Hawaii.

‘ If judged by his comparative advantages, he may be justly styled the Napoleon of the Pacific. Without the worst traits of his prototype, he possessed, according to the situation he occupied, equal military skill, as vigorous an intellect, and as keen a judgment as his illustrious contemporary; a like force of character in bending wills to his own, and a similar ingenuity in adapting circumstances to his designs. Nothing in intellectual or physical nature that arrested his attention proved beyond his grasp. It was his misfortune not to have come in contact with men whose moral qualities were sufficiently pure and developed to have rightly influenced his religious aspirations. He felt himself, and justly so, above them all, the ruling mind; avarice, drunkenness, lust, and tyranny, the besetting sins alike of civilized and savage monarchs, he manly withstood. To this day his memory warms the heart and illumines the national feeling of every Hawaiian. They are proud of their old warrior king; they love his name; his deeds form their historical age; and an enthusiasm everywhere prevails, shared even by foreigners who knew his worth, that constitutes the firmest pillar of the throne of his son.’—p. 188.

By the death of this powerful prince, idolatry sustained, amongst other changes, a severe shock in the hold which it still retained over the customs and manners of the islanders. Increased knowledge had demonstrated the absurdity of the rude pagan worship, and scepticism as to the creed of heathenism generally prevailed. The Hawaiian nation, in its religious condition, was much as the tribes of Hindoostan are becoming every day. On the 30th March, 1820, the first missionaries reached Hawaii from America, and, notwithstanding opposition offered on the part of artful and depraved Europeans, they were cordially received. Their progress in improving the physical and spiritual condition of the inhabitants began rapidly to appear. Many of the chiefs sought their counsel, and the instruc-

tion which they communicated in the useful arts, contributed greatly to increase their influence. The printing press was established, and the highest personages in the state, in common with the multitude, were taught to read. Marriage was solemnized in the island, and the licentiousness and barbarism of savage life, although manifesting themselves in occasional and sudden outbreaks, gradually declined. The influence of the missionaries, and the arrival of many vessels from the United States, increased the association between the kingdom of Hawaii and the Americans.

In 1824, the king and queen visited England, where they were courteously entertained by his Majesty George IV. Whilst in this country they were attacked with measles, and the disease, in both instances, proved fatal. Their remains were conveyed, with appropriate respect, to Hawaii, in the Blonde frigate, commanded by Lord Byron. An influential party was speedily formed in the island in opposition to the missionaries. The motives which actuated it, appear to have been hatred of their power, the love, in some instances, amongst Europeans of licentiousness, which the presence of the missionaries had effectually arrested, and in part, according to our author, jealousy in the minds of the British of American influence.

The year 1827 witnessed the introduction, we regret to say, under the auspices of the British consul, of the Romish mission of the Jesuits. Great opposition was, at first, manifested on the part of the government to their settlement. The priests were repeatedly requested and ordered to remove, but either by stratagem or boldness maintained their position. The chiefs, accustomed in pagan times, to the habits and exercise of arbitrary power, were unacquainted, as well they might be, with the principles of religious liberty, and in some instances oppressed the papists in defence of protestantism. Three civil powers, the French, the English, and the American, became more or less interested in the termination of these religious disputes. The priests, being dismissed from the state of Hawaii, returned, and were compelled by the government to leave in the vessel in which they came. The owner of this vessel, wearing English colours, though himself a Frenchman, refused to receive the priests again on board, and being obliged so to do, protested that his vessel had been seized by the Hawaiian government, and claimed damages to the amount of 50,000 dollars. The French, by force of arms, sustained the exorbitant demands made by the French jesuits. The English had for some time vacillated, according to the personal preferences of the commanders of English vessels. America scarcely interfered in the dispute. The admiral, Du Petit Thouars, whose name has

become famous in the islands of the Pacific as the military upholder of French Jesuitism, arrived soon afterwards. It was arranged by him and the captain of an English sloop, with the government of Hawaii, that the priests should remain until an opportunity of leaving occurred; and that during their residence, they should conform to the laws of the country. By these documents, observes Mr. Jarves, it is evident that they admitted the right of the government to keep from their border individuals of any nation dangerous to the state. The dispute, however, was by no means yet terminated. By various subterfuges, the Jesuits contrived to maintain or acquire a footing in the islands. The chiefs became exasperated, and proceeded to persecute the native papists. At last, on July 10th, 1839, the French frigate, the *Artemise*, arrived at Honolulu, the chief town of the islands; the admiral, Laplace, declared that by refusing to tolerate the Romish priests, the government of Hawaii had insulted France; he demanded, on her behalf, that the catholic worship should be declared free throughout the Sandwich islands; that a site for a catholic church should be given in the capital, and that 20,000 dollars should be paid into his hands as a guarantee for the fulfilment of the treaty. French wines and brandy were also to be received at a duty not exceeding a certain amount. In the most hasty and arbitrary manner these terms were forced on the government of Hawaii. A comparatively defenceless people had only to choose between them and utter and immediate ruin. Jesuit priests and French brandy were accordingly preferred to the devastation of French ammunition. The inhabitants of Hawaii are still liable to the exorbitant demands of the Romish priesthood, sustained as they may be by the first ship of war that arrives at the island. England experiences, we imagine, sufficient regret for her unnecessary interference in the quarrels of her neighbours; and in national proceedings, as in the lives of individuals, the common proverb ought to be correct, that a burnt child dreads the fire. It surely, however, becomes her to co-operate with the United States in a strong remonstrance and avowal of her determination to sustain the liberties of an ancient ally, and to protect the rights of her own subjects. In our estimation, war, apart from its uncertain issue, is too terrible an evil to be lightly or unadvisedly undertaken. It must be an extreme case which presents it as the preferable alternative. If, however, British frigates, kept afloat by the expenditure of British taxes, and bearing with them professedly the armed champions of British rights, are to be found on the high seas, the presence

of one among the islands of the Pacific ocean might restrain any future aggression of such admirals as Du Petit Thouars, and Laplace. We rejoice in any acts of royal intercourse and hospitality which may tend to banish an absurd and mischievous rivalry between two powerful neighbours. Without the shedding of blood, always a dubious method of maintaining justice, the moral power of Great Britain and of the states of America, if wisely and firmly exerted, will be found sufficient to defeat the advance of priestly tyranny in alliance with military strength.

We thank Mr. Jarves for his able volume. It has some of the peculiarities of the style of his country, which may offend the ear and taste of critical Englishmen, and displays also a not unnatural partiality towards Americans and their proceedings. It forms, however, a noble monument in the facts which it records to the united progress in these islands of Christianity and civilization.

Art. VI. *Popular Cyclopædia of Natural Science.* Part III. *Mechanical Philosophy.* Part IV. *Horology and Astronomy.* By William B. Carpenter, M.D. Foolscep 8vo. pp. 567. 1843. London.

Our readers may recollect that, about two years ago, we noticed with approbation a popular Treatise on Vegetable Physiology, which appeared as the First Part of the Series whose title we have quoted above. The name of the writer was not at that time attached to it; but we ventured to assert that 'the talents and attainments of its author are evidently such as to qualify him to take his station as an original author, experimenter, and discoverer, amongst the most exalted sons of science.' A delay took place in the continuation of the work, but it has now passed into the hands of another publisher; and, from the regularity with which the parts have followed one another since the change, we anticipate the uninterrupted completion of the series. The author's reputation as a physiologist, founded upon his two elaborate Treatises on Comparative and Human Physiology must be well known to many of our readers; and those treatises in themselves afford sufficient evidence of his attainments in general science, to warrant us in looking forward with confidence to the satisfactory execution of that portion of the Popular Cyclopædia, which is devoted to the branches of knowledge included under this head.

The two parts before us (which make up one volume) may be taken as a fair sample of this part of the work. The first ne-

cessarily bears a general resemblance to many elementary treatises on mechanics already before the public; but it differs from them, in its combination of a higher philosophical tone than is usual in such works, with the simplicity which is required for its adaptation to the previously uninstructed reader. Moreover, from the connexion existing in the author's mind, between the subjects of this and of other treatises in the series, many facts and principles are introduced, which do not ordinarily find a place in Treatises on Mechanics, but which give to the subject a greatly increased interest. Of this kind of illustration we may select the following from the first chapter, on what is usually a very dry and repulsive subject—the General Properties of Matter, as a fair illustration.

' This attraction of solid bodies for gases produces several important results in the economy of nature. There are many insects, which, although they breathe air, are inhabitants of the water; and they are enabled to surround themselves with a film of air, by its adhesion to their hairy bodies, which they can carry down with them for use at a considerable distance beneath the surface. In the same manner, the diving spider carries down successive quantities, by which it gradually fills its delicate little bell with a quantity sufficient for its supply during the whole winter; the amount of adherent air is so considerable, that the spider cannot descend by its own weight, but is obliged to creep, with considerable muscular exertion, down any stems or leaves that may conduct it from the surface of the water to its destination. There is another most important practical result, that arises from the attraction exercised over gases by many porous substances, which will absorb and retain quantities of gaseous matter equal to many times their own bulk. Thus newly-burnt charcoal will absorb 90 times its bulk of ammonia (the pungent gas contained in spirits of hartshorn), and 35 times its bulk of carbonic acid (the foul air of wells, caverns, &c., also produced by the breathing of animals, the burning of charcoal, &c.). It will also take in watery vapour; the weight of the charcoal being in some cases increased nearly one-fifth by a week's exposure to air. Other porous substances possess the same property, though usually in a less degree; and it is by the exercise of this attraction by our soil, for the ammonia and carbonic acid of the atmosphere, that a large proportion of the nourishment obtained by plants is derived. So large a quantity of common air is sometimes condensed by powdered charcoal, that a great amount of heat is given out by it, according to principles which will be explained in the treatise on Heat; and in one instance which has come under the author's knowledge, a cask of animal charcoal in powder had actually become red hot in the interior, from no other cause.'—pp. 28, 29.

Another example we may draw from a subsequent part of the same chapter; in which it will be seen that, in regard to one point of much interest, the divisibility of matter, the naturalist who studies the works of the Creator can arrive at conclusions

far more wonderful than those of the mechanician who confines himself to the examination of the productions of man. We are told (§ 52) that it is possible to discern a particle of gold, laid over silver by the process of gilding, which is calculated to weigh no more than 1-216 million-millionth of an ounce; but let us compare this statement (which, by the way, expresses a division that never has been actually made) with the following wonderful account of the recent discoveries of Ehrenberg.

'Again, there is found at Bilin, in Germany, a deposit of siliceous (flinty) character, which occupies a surface of great extent, (probably the site of an ancient lake,) and forms slaty layers of fourteen feet in thickness. This bed supplies the *tripoli* used by artisans in metal for polishing their work, and also the fine sand employed to form moulds for casting small articles in Berlin iron. For these purposes its consumption in Berlin alone is not less than from 50 to 60 cwt. yearly. It is almost entirely composed of the sheaths or coverings of a kind of animalcule, which has the power of separating flinty matter from the water in which it dwells, and of producing out of this a sort of case analogous to the shell of a crab or lobster. The length of one of these is about the 1-3500th of an inch; and it is hence calculated, that about 23 millions of them are contained in a cubic line of the sand, and 41,000 millions in a cubic inch. As a cubic inch weighs 220 grains, about 187 millions would be contained in a grain weight of this sand.

'The minuteness of these is yet surpassed by that of the animalcules of the iron-ochre, a yellowish-brown substance found in certain marshes. These are only about 1-12,000th of an inch in diameter; so that a cubic line would thus contain 1,000 millions of them, and a cubic inch nearly two million millions. Yet these animalcules must have each had a fabric composed of a number of parts, whose size would be small in comparison to that of its whole body. There seems, therefore, no limit whatever to the subdivision of material particles in the natural growth of animal bodies.'—pp. 40, 41.

This treatise differs, moreover, from others of its kind, which are generally but abridgments of larger and older works, in embracing the results of several interesting investigations of great practical importance. The following, in these days of railroad travelling, 'comes home to the business and bosoms' of all our readers:

'The fibrous structure on which depends the toughness of malleable or wrought iron, is liable to disappear under peculiar circumstances; and to give place to a crystalline structure, which will, like that of cast iron, be accompanied with great brittleness. This change depends upon a new internal arrangement of the particles; and may take place without any alteration in the external form of the substance. Thus, a wrought-iron furnace-bar, of whatever quality it may have originally been, is invariably converted, within a short time, into crystallized iron, by the alternate heating and cooling to which it is exposed; and the effect may

be still more speedily produced, by heating and *rapidly* cooling (as by quenching a few times in water) any piece of wrought iron. The same brittleness is produced by continually hammering a bar of iron at a low temperature. If it be hammered at welding heat, the very contrary result is obtained; but it is often found, in the manufacture of wrought-iron bars, that one portion has become quite brittle from being hammered too long after it has partly cooled, whilst the rest possesses the highest degree of toughness. The effect appears to depend upon a peculiar state of vibration into which the particles are thrown by the blows; and this vibration does not take place when the iron is softened by heat. If a small bar of good tough iron be suspended, and struck continually with small hand-hammers, so that a constant vibration is kept up, it becomes so extremely brittle, after the experiment has been continued for some considerable time, as to fall to pieces under the light blows of the hand-hammer, presenting throughout its structure a highly crystalline appearance. Any continual *jarring* will produce the same effect. A piston-rod has been known to undergo this change, in consequence of a ceaseless jarring to which it was subject, from not being fixed tightly into the piston; it broke short off, close to the piston, and presented at its fracture a highly crystalline appearance, whilst at a short distance it possessed the tough fibrous character, which (there was good reason to believe) originally belonged to the whole rod. It is, probably, to this cause that we are not unfrequently to attribute the breaking of the iron axles of carriages, carts, railroad carriages, &c. That some such change must have taken place in their interior structure seems evident from the fact that, in many instances, they have been used for years with much heavier loads; and that they have at last broken without any apparent cause, under lighter burdens and less strain than they have formerly borne. In these cases, the crystalline structure does not prevail equally through the whole axle, but is found in the highest degree in the part where the jar is most felt by it. The causes of this change are not yet properly understood. It takes place much more rapidly in the axles of railway-carriages, than in those of common road vehicles; and there is reason to believe that the electricity and magnetism which are produced in the working of the former have a share in the effect. However this may be, the knowledge of the possibility of this important change should cause great attention to the strength of the axles, in order to avoid such lamentable accidents as those which recently occurred from this cause on the Versailles and Birmingham railways.—pp. 16—18.

We might also notice, as an interesting scientific novelty, the account of the recent repetition of Cavendish's celebrated experiment, for the determination of the density of the earth, which has been performed under the direction of Mr. Baily; but these extracts will suffice to exhibit the plan and distinctive features of the treatise; and we shall, therefore, pass on to the second part, merely observing that we think the author has fully accomplished the purpose he has expressed in his preface, of 'carrying on his readers, step by step, from the known to the

unknown, without requiring from them more than an accurate acquaintance with the ground over which they have already passed.

We believe that the special introduction of the subject of Horology is a novel feature in a popular work; it is not, however, by any means inappropriate; for it serves well to connect the science of Astronomy, the very foundation of our precise knowledge of which, is the accurate measurement of time, with the subjects of the first part. The construction of ordinary clocks and watches is first explained; and those elaborate and ingenious contrivances, on which the wonderful accuracy of chronometers depends, are then described, with the aid of numerous well-executed figures. The following quotations, containing some interesting original facts, respecting the importance of marine chronometers, and the perfection to which they have been brought, may serve as a specimen of this part of the treatise.

'It is surprising that, in spite of the great advantages resulting from the use of chronometers in navigation, many ships are sent to sea without them, even for long voyages. Not unfrequently must it occur, that the knowledge of the exact position of the ship, which may be obtained by the chronometer, produces a great saving of time, as well as contributes to the avoidance of danger. A remarkable instance of this was mentioned to the author, a few years since, as having just then occurred. Two ships were returning to London about the same time, after long voyages, one of them provided with chronometers, the latter destitute of them. The weather was hazy, and the winds baffling; so that no ship, whose position was uncertain, could be safely carried up the British Channel. Confident in his position, however, the captain of the first ship stood boldly onwards, and arrived safely in the Thames; whilst the other ship was still beating about in uncertainty near the entrance to the channel. The first ship discharged her cargo, took in another, set sail on a fresh voyage, and actually, in running down the channel, encountered the second ship still toilsomely making her way to her port!

'Of the degree of accuracy which chronometers are capable of exhibiting, some idea may be formed from the following statement, kindly communicated to the author by a gentleman practically conversant with them. A chronometer made by Molyneux, had its daily rate determined, in August 1839, to be a loss of seven seconds per day. It was then placed in a ship which traded to the coast of Africa, and was consequently exposed to great variations of temperature. Yet when again placed under careful observation, in November, 1840, (sixteen months afterwards,) its daily loss had only changed to 6·7 seconds, being a difference of only three-tenths of a second a day. As opportunities for ascertaining the real position of the ship, without chronometers, frequently occur at sea, any error in these may almost always be detected, before it has accumulated to any great extent; but even supposing that no such opportunity had occurred for six months, and that the alteration of the rate had taken place at once, and had been entirely unknown, the whole

error would have been under a minute of time, and consequently less than fifteen miles of space. Another chronometer, constructed by Muston, which had made the same voyage, and been out about the same length of time, had its previous gaining rate of 1.9 seconds a day increased to 2.3 seconds; the difference being here four-tenths of a second. It is customary for two or more chronometers to be carried by the same ship, that they may check one another; for if one alone were trusted to, an accidental irregularity in its going might lead to great error. The average of several,—their errors counterbalancing each other,—will be most likely to give the real time with great exactness.'—pp. 354—355.

The department of Astronomy, though the subject of so many popular works, is here treated in a manner which is, we think, peculiarly adapted to convey a correct idea of the present state of that most interesting science; combining an explanation of its most familiar facts, with the highest scientific principles. The following quotations will give an idea of the author's plan:

'In a formal treatise on astronomy, it may be proper to begin with the first principles of the science, which are no other than the laws of motion and of mutual attraction, which have been stated and illustrated in the earlier part of this volume; and to carry out and apply these, so as to explain the movements and changing appearances of the heavenly bodies. Or, on the other hand, we might commence with the observed facts, and might bring them together in such a manner, as to make evident the real explanation of those facts; in each case avoiding all mention of the erroneous systems which have formerly prevailed, and which still have possession of the minds of the ignorant. It is, again, not an unfrequent or uninstrusive mode of commencing, to give a history of these systems, showing how long it was before the truth was arrived at, and explaining the various steps by which it was attained. In the following chapters, an attempt will be made to combine these three methods,—each having its particular advantages. The principal appearances, which strike every person of common observation, will first be noticed; and the explanation which the ancient philosophers gave of these, corresponding as it does with what seem to be the deductions made from them by common sense, will naturally follow. In the progress of time, however, more careful observation detected many circumstances which appeared inconsistent with this view; and after many attempts to make it conform to them, it was abandoned by the most intelligent seekers for truth in favour of another, which appeared at first sight less satisfactory, but which explains every principal phenomenon that could be discovered with the unaided eye, and even predicted some which were not actually witnessed, until the invention of the telescope afforded to astronomy precisely the assistance of which it then stood in need. By carefully combining the observations which were made on these more correct ideas, and with improved means, and by sagaciously reasoning upon them, those high and general principles were arrived at by Kepler and Newton, which give to the astronomy of the present time the character of such perfection and completeness.'—pp. 368, 369.

Those who plunge at once into the exposition of astronomical science from first principles, have frequently but little idea how much difficulty is felt by the uninstructed beginner, from the apparent inconsistency of these with the evidence of his own senses. But by following the course of the History of Astronomical science, without dwelling too strongly on exploded theories, so as to distract the attention of the student, the author has succeeded in showing forth the grand principles of the science as it now stands,—developed by the labours of Copernicus, Kepler, Newton, the Herschels (father and son), Laplace, and others of scarce inferior note—in the light of necessary results of correct reasoning upon the most familiar phenomena. The astronomy of the fixed stars,—raised into so much interest by the observations and sagacious guesses of Sir W. Herschel, and by the profound reasoning of Laplace,—and pursued with so much zeal by Sir J. Herschel, Professor Struve, and others,—receives its due share of attention in this Treatise; and those who desire to attain an acquaintance with its present state, will find it here briefly and clearly set forth. The following is the author's general summary of the celebrated 'Nebular Hypothesis' of Laplace; which has recently obtained almost demonstrative proof from the mathematical investigations of M. Comte, of which the results are given in the preceding paragraph.

'The nebular hypothesis, then, supposes that there was a time when matter existed in no other form than that of the diffused self-luminous vapour, of whose existence at the present time we have sufficient evidence; and that from the simple property of mutual attraction which the particles of this matter possess, its gradual concentration into solid masses commenced; whilst the mode in which this concentration would take place, produces the separation of each into smaller masses, having independent motions of their own. The particular size, number, and movements, of the solid bodies produced in each individual case must depend upon the size and form of the nebulous mass in which they originated. In our own system, this consolidation must have long been almost complete; we perceive no indications that it is still going on; but it is probable that the luminous atmosphere already described is gradually becoming condensed upon it, and that it is even drawing into itself the comets which revolve around it. The same obstruction which causes them to approach him more nearly in every revolution, must act also upon the larger masses of our system; and must cause them, in a period of almost infinite length, to be drawn into his sphere,—thus forming a part of the same mass at the period of their greatest condensation, as they did when their particles were most widely diffused.

'The idea of the nebular hypothesis appears to have been taken up and prosecuted at nearly the same time, by Sir W. Herschel and by Laplace;—the former, one of the greatest astronomical observers, and

the latter one of the most profound mathematicians, that the world has ever seen. In the estimation of the former, it derived its evidence from the various appearances which the heavens revealed to his penetrating gaze, indicating progressive change and formation; whilst in the mind of the latter it was the result of a train of reasoning of the very highest kind, and would probably have been to *him* little less satisfactory, if no evidence of change and progress had been obtained, provided the complete results accorded, which they have been shown to do. By many persons the nebular hypothesis is looked upon with suspicion, as substituting the idea of a self-existent matter for that of the Great First Cause; and Laplace has been stigmatised as atheist for the manner (perhaps too unguarded) in which he spoke of the influence of the Deity. But the same charge was brought against Newton, when he developed the application of the great law of gravitation, to explain the movements of the heavenly bodies, and, as we have seen, without the least foundation. For, after all, the question arises,—whence the nebulous matter itself—and how did its particles become endowed with the property of mutual attraction? The very fact, that, as we look backwards and forwards, there is still *progressive change*, leads us to perceive that the present order of things has not existed from all eternity, and that it is not destined to endure for ever. 'If we establish by physical proofs, that the first fact which can be traced in the history of the world, is, 'that there was light,' we shall still be led, even by our natural reason, to suppose that, before this could occur, 'God said, Let there be light.'—pp. 563, 564.

We should not do justice to the temper in which Dr. Carpenter has prosecuted his labours, if we did not quote the closing paragraph of his volume. It breathes the spirit of genuine philosophy, enlarged and purified by the disclosure of that clearer revelation with which the Divine goodness has supplied us. Nothing is more exhilarating than the spectacle of natural science, looking out from its narrow circle and its partial disclosures, to that more perfected state for which enlightened reason in common with revelation bids us look. Science and religion have been too long dissociated by the impiety and ignorance of man; and it gives us unfeigned pleasure to perceive in so able an investigator as Dr. Carpenter, the clear indications of a reverential regard for that fuller and more authoritative exposition of the Divine mind, which has been communicated to our race.

'Of the destiny of man, in that nobler state of existence to which reason and revelation alike point, we *know* nothing, but have abundant field for most delightful speculation. It is well that every one is left to form his own conception of it; and however elevated that conception, however exalted his imagination, we know that the reality will far transcend it, being such as 'eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive.' As the purest intellectual

pleasure of which the mind of man is susceptible in this state of being is derived from the contemplation of the power and wisdom displayed in the Creator's works,—and as his purest moral happiness is derived from the contemplation of that goodness which is manifested with equal universality and perfection, we cannot be wrong in the belief that a great part, at least, of the happiness of a future life shall consist in the more extended survey, which our nobler faculties and our purified feelings will enable us to take of the grand scheme of creation, and in the gradual approach towards the perfections of the Creator, which we shall thus be enabled to make. Things which at present appear devoid of expression, shall speak to us of Him; those which we now look upon through the mists of doubt and ignorance, or the darkness of error, shall then present themselves in the effulgence of His glorious brightness; and those which have led our finite understandings to some faint comprehension of His infinite greatness, or which have caused our hearts to expand in the contemplation of His perfect goodness, shall then be regarded by us with a yet deeper and higher interest, as the instruments by which the Creator deigned to lead our minds towards Himself,—the forms in which he clothed those attributes that our present gross apprehension cannot otherwise receive,—the material types of that spirituality, which, however apparently various in its operations, is one in its essence, and one in its design. To the inspired bard, in ages long gone by, did 'the heavens declare the glory of God, and the firmament show forth His handiwork.' How much more do they *now* reveal it to the philosopher who, by the study of their laws, has learned something of His infinite wisdom. How much more *will* they reveal it, when all the barriers that now obstruct the progress of the mind of man, shall be removed, and when, instead of a limited existence of 'three-score years and ten,' *Eternity* shall be the scope of his researches."—pp. 566, 567.

We need not say much in the way of express commendation, as the materials with which we have furnished our readers will enable them to form their own judgment—which cannot fail to be a favourable one—on the work before us. For an enlarged knowledge of the facts of science, a philosophical acuteness in their analysis and arrangement, and a nice perception of the province of the teacher, the *Popular Cyclopædia* yields to none of its compeers; whilst its freedom from complexity, its simple and lucid style, and, above all, its power of awakening the spirit of inquiry and research in its readers, place it greatly above them.

Art. VII. *Hints for the Revival of Scriptural Principles in the Anglican Church.* By the Rev. G. Bird, Rector of Cumberworth. 8vo. London : Whittaker and Co.

IF report in the public papers speaks truth, the worthy author of this volume has already smarted for his frankness and fidelity. Verily the doom of Sisyphus awaits all who attempt to revive scriptural principles in the Anglican church. *Aut petis, aut urges, ruiturum, Sisyphæ, saxum.* This forlorn hope has been essayed by a succession of honest but impolitic reformers, who have inherited more or less of the principles of puritans and nonconformists, but without some other qualities possessed by those heroic men. They may acquit their consciences by delivering their faithful protest, but they may rely upon it, no happier fate awaits them than that of rolling a stone up hill, which will uniformly recoil upon themselves, without effecting the slightest benefit to the cause they have espoused. We have no wish to taunt the honesty which impels them to advocate the revival of Scriptural principles in the Church of England, but we cannot resist the impulse we feel to ask them, how they ever expect to realize their object? What good have all the attempts at such reform effected within the last hundred or two hundred years, during which the most learned, pious, and prudent men have publicly pointed out the glaring discrepancies between Scriptural principles and those of the Church as by law established? They have indeed manifested the zeal and devotion of Curtius for their country's welfare, and have displayed the same heroism in casting themselves into the yawning and bottomless gulf; but though like him they have been heard of no more, they have not like him gained even the posthumous reputation of having healed the breach and saved their country.

Nothing is more distant from the thoughts of church rulers, nothing more abhorrent to their feelings, than the spiritual reform of the church. Some arrangements of its temporalities, some corrections of its race for wealth, and some rules for establishing a little more fairness, and a little less gambling in its lottery of prizes and blanks, may, after years of consultation and higgling with the prime minister, be conceded: but, as to a revival of Scriptural principles, it must appear to every practical man, that the proposal is about as rational as to revive the rotten timbers and crumbling walls of a decayed and tottering edifice. Better take it down at once, and build a new one; or, if that is too dangerous, then let all who are oppressed and alarmed by its condition, remove to a safer and more comfortable dwelling.

The very project of reviving Scriptural principles in the church has become not only utopian in the view of all sober persons, who have in consequence either left it, or made up their minds to shut their eyes and continue to groan in secret over the abomination of desolations, but it has become the mockery and scorn of the rising and dominant party—who say, ‘Reform, indeed, we have had too much of reform already, and must labour to set the broken limb of the reformation. We detest your reformation; and shall make all prudent haste back to the original condition, from which your predecessors boasted that they had reformed the church, when they only perverted it from the perfect model of tradition and antiquity.’ At present, undoubtedly, church reformers in the line of our author are by no means in request. They must not expect to be consulted by the bishops, or honoured even by lay patrons for their fidelity. They preach to the winds, and bring a straw against the tide. The current of anti-reform or re-reform is rising and swelling beyond all former precedent. Not only is the cause espoused by this author more hopeless than ever, through the apathy and ignorance of the people of the church, but the departure from Scriptural principles is widening, the advocates of unscriptural superstitions are increasing in number and in boldness; and what ecclesiastical wisdom and learning may next propose for the adoption of the Anglican church, no man out of their councils can augur. After the utterance of the recent metropolitan oracle, that the question to be debated by churchmen is not, ‘What saith the Scripture? but what says the church?’ who can hope to see a revival of Scriptural principles before the age of the Greek kalends, or who could expect anything but his lordship’s strenuous and pious opposition in so unchristian an enterprize. Do history and experience lift up their voice in vain to these modern advocates of Scriptural principles? Surely they are not ignorant of the fruitless efforts of reformers in past ages, and of the impregnable bulwarks of corruption which defied their courage, and laughed uninjured at the feebleness of their assault. It is in the simplicity of their heart, we are willing to hope, that they thus express the uncasiness of their consciences, and not for the sake of reconciling those disturbed consciences to evils which they denounce as sinful, but yet tolerate and sanction by their conformity. They have an alternative. If the attempt to procure such reforms as their views of Scripture deem necessary is in itself utterly hopeless, then, it appears to us, they ought rather to be meditating some good really practicable within the life of man, than for ever essaying what is as feasible as the drying up of the ocean, or a railroad voyage to the moon, and what a growing majority of their

brethren tell them shall never be conceded to them. With those who feel that they have, like the primitive apostles and ministers of Christ, a testimony to bear in the midst of a gainsaying and ungodly world, to the truth and purity of the gospel, and whose period of delivering it is rapidly ebbing away, we should hope it is now becoming a question of serious inquisition, how they may make their own Scriptural principles tell most speedily and effectually upon the ignorant and perishing masses around them, rather than how they may spin out theories of reform, which have only deluded the expectations and exhausted the energies of their predecessors.

Such men as our author, and some score or two of others whom we might name, men who have treated the question of church-reform with ability and candour, with probably some hundreds of others, who silently sympathise in their plans and efforts, but whose timidity and dependence prevent them from openly avowing what they inwardly feel to be grievous burdens upon their conscience, cannot but be aware, that they are so deeply in the minority, and that minority so obviously sinking still deeper, that there remains to them not the slightest chance of all their protests availing to the removal or alleviation of the most trivial of the many grievances which afflict their souls. Moreover, those very grievances of which they complain, those blemishes and plague-spots which *they* denounce, are the very beauties which the majority admire, the excellencies which inspire their veneration, and which they are not only resolved to preserve and fortify by every means in their power, but to augment and heighten, by adding some further touches of grace after the true ecclesiastical *antique*. The hope, therefore, of ever effecting the purpose which these worthy writers on church reform have in view, comes to a par with that of discovering the philosopher's stone, and the perpetual motion.

We deprecate, however, the charge of pronouncing upon this question a hasty opinion, or of being wanting in friendly feeling towards good and liberal men in the church; we shall, therefore, place before them and our readers generally, a brief view of the grounds on which we feel persuaded that no revival of Scriptural principles in the church of England can now be reasonably expected; save and except always the extraordinary and miraculous effusion of the Holy Spirit, which might undoubtedly at once bring the whole body, or a large majority of the clergy, under the enlightening influence of Scriptural principles, to the total abandonment of their superstitions, the renunciation of their puerile fondness for antiquity, and the abjuration of their traitorous and disgusting sympathy with the hoary apostacy of Rome. This is, indeed, a desideratum upon

which we are not allowed to reason, and the ultimate effects of which might go further than churchmen even of the best school might like to anticipate ; for were it to occur, then, according to our ideas of Scriptural principles, they must necessarily cease to be a state-controlled, and consequently a state-endowed church—since the latter, without the former, would be intolerable and perilous. But, setting aside such a supposition, and looking at the question of this said church reform, for which evangelical and conscientious men have long been waiting and praying, let us just glance at the means that might be deemed eligible, or within the reach of the reformers, and to which as practical men they may be supposed occasionally to turn their attention, whether with hope or despair we shall not inquire.

Some few years ago the number of evangelical men in the church was perhaps greater than at any period since the fatal St. Bartholomew's day. It was said, by competent authority, to amount to one fifth, or, as some sanguine calculators thought, one-fourth of the entire ecclesiastical fraternity. Even this was fearful odds. Three against one ! Yet there was an approach towards hope, that if this leaven should go on to leaven the whole, or nearly the whole, lump, some day an effort might be made to reform the church's constitution, so as to get rid of the burdensome parts of the ritual, and relieve the consciences of spiritual men. Hence we have heard in public meetings of the clergy, prognostications uttered, that they should speedily be able to have a Convocation that would make the church what it should be. We have even heard some enthusiastic speakers at clerical meetings clamour for it, and almost *demand* it, as sure to bring about all they could wish. This cry has been raised at intervals ever since the powerful appeal made in the 'Free and Candid Disquisitions' of the Rev. John Jones, of Alconbury, more than a century ago, whenever powerful qualms of conscience have come over certain of the clergy. But of late the subject of the Convocation has been mooted on both sides. The anti-evangelicals have called for the restoration of the church's rights, and for what purpose the opposite party may shrewdly guess. The fact is, no party appears to be satisfied with the church as it is, though the reasons of dissatisfaction are wide as the poles asunder, and the objects for which the different parties ask church reform are at antipodes to each other. And no wonder, for there never was such another Noah's ark heard of since the day that the flood drove the clean and unclean beasts into a common shelter.

Supposing it one way or other eminently desirable, we come next to the inquiry, How is it ever to be effected, and what probability exists, that any constitutional authority either can or

will undertake to cleanse the Augean stable. The power that is constitutionally provided for such matters is the Convocation, consisting of the two houses of the clergy. Let us suppose, for a moment, that her Majesty was advised, by her prime minister, to concede to the Convocation the liberty to proceed to discuss and determine what matters needed reform—we have then to consider the complexion of the two parties that make up the church's parliament. No person can reasonably doubt, for a moment, that the Puseyite clergy in both houses would show an overwhelming majority. Would such a Convocation entertain, for one instant, proposals from the evangelical section of their own body, having in view the expurgation of the church from popish doctrines and ceremonies? Would those alterations be made in the liturgy and offices which that body is seeking to effect? Would baptismal regeneration, would sacramental efficacy, would apostolical succession, would the authority of tradition, and of the Nicene Fathers, stand the slightest chance of being disowned? Would they not rather be all declared by that *venerable* body to be most *venerable* truths of the gospel, and to be placed upon the same ground in the public formularies, and in the teaching of the church, as the sacred scriptures—yea, even as above the scriptures—because more certain and tangible? May we not go further, and ask—is there any reason to believe that the present powerful leaders of the new party would show such a degree of forbearance and toleration towards their evangelical brethren, protesting as they are sometimes doing against the popish doctrines, as to leave them in the quiet possession of their livings and curacies, and permit them to proceed undisturbed in the prosecution of their sacred functions? Is there not every reason to fear from the numbers, earnestness, and determination of the men, that they would first proceed to suppress all opposition to their own dogmas, all evangelical teaching, as now understood, and upon contumacy alleged and proved, take the next and final step, of ejecting from the church all clergy of the opposite school? The temper of the men is not at all obscurely intimated in their writings, and had they but liberty to wield the power of Convocation, there is every probability that their bulls would thunder as loud through the land as ever did those of Rome. Could the ecclesiastical senate be once revived, there is little doubt that another Bartholomew's day would disgrace British history. Now this appears to us, from the present state of the Anglican church, and the temper of its organs, so clear and certain, that we deem it in the main undeniable. Every evangelical clergyman and layman, if he reflects but calmly for a moment, must assent to our statement. If he have any doubts upon the subject, we could almost wish him the satisfaction of the experiment. Let him witness but one day's

sitting of this ecclesiastical body, with her Majesty's commission to proceed to business, and to open their mouths upon questions of church reform, and he would soon discover 'which way the wind blows.' It would not require many days to produce such a storm as might possibly make some of these worthy reformers glad to take shelter within the humble walls of our meeting-houses.

The Convocation! Yes, it would be at the present moment an edifying sight to have the English Convocation assembled, just to supply a set off to the Scottish; and why not? the two would furnish a pair of portraits, by which history might hereafter teach invaluable lessons upon the philosophy of establishments. In England, the scene would supply a counterpart to the Scottish upon a somewhat larger scale, and with more pomp both of machinery and costume. Here, the evangelicals would be expelled by a much larger proportion. The reformers of the church of England may henceforth bless their stars that the Convocation never meets for the despatch of business, and in future hold their tongues about reviving its powers, unless, indeed, they are ambitious of becoming martyrs. They may, not without some peril and constant uneasiness, pursue the course they have chosen, of writing against the inroads of popery; but as to the revival of Scriptural principles, or the reform either of their church constitution or the liturgy, they may never expect anything of the sort to be done by the Convocation, for no prime minister of England will ever allow it to sit again. Reform, therefore, from this quarter, such at least as these good men advocate, is mere matter for dreams.

The only other source of hope to the church-reformers is the parliament. The parliament of England has done strange things, and it may again. We presume not to prophecy upon such a body or such a subject. But we will venture to say, that, of all parties, they are the last that we should like to see engaged in such a work. Good churchmen themselves can scarcely wish them to undertake it. The less they intermeddle with religion and church-affairs, the better for all parties. Surely they have enough, and are likely to have enough, to do with worldly affairs; and if they had not, their competency to adjust theological questions might not only be fairly doubted, but their propensity to make bad worse might be confidently affirmed. What hope is there left then to the well-meaning advocates of church-reform upon scriptural principles? Some of them, perhaps most of them, would say their appeal is to the people—the protestant population, and that their hope lies in the attachment of the people to the pure word of God. We greatly fear there is as little hope in that quarter as in the others;

for, in the first place, ignorance and indifference possess the larger portion of the population; another portion will acquiesce quietly like sheep in their shepherds; and the remainder have already settled the question of church-reform for themselves, without waiting either for the Convocation or the parliament, by renouncing the state-church altogether, and forming different bodies of separatists, as their convictions and their circumstances lead them. Thus the whole affair of church-reform becomes a *caput mortuum*, and all essays and treatises upon it miss the mark. There can be no church-reform, but by secessions from the establishment. Let every man who perceives the growing corruptions and impending dangers, cease to lend his numerical strength to a system against which he is reclaiming, and prove his sincerity as a reformer, by acting out his own conceptions of what scriptural principles demand; otherwise, that becomes true of him which was once said of a certain senator,—‘the cause of the people has the shadow of his speech, but the government the substance of his vote.’

There are scores, perhaps hundreds of pious and upright men in the ministry of the church of England at the present moment, whose situation is growingly irksome; who are compelled to go through services which their consciences feel to be unscriptural; who are constrained to acknowledge as brethren men whom they know to be decided and public opponents of what they hold to be the most essential doctrines of the gospel; and who see the ship in which they are embarked setting sail for the enemy’s port, the majority of the crew in a state of open treason against their divine sovereign, and themselves daily in jeopardy of being laid in irons for their loyalty to the only King of Zion; and yet they try to wrap it all up with protests and pamphlets upon scriptural principles—when they ought to emulate the conduct of Moses, and standing in the door of the camp, cry out, ‘Who is on the Lord’s side? let him come unto me!’ We wish particularly to put this question to those true friends of the protestantism of England—Of two lines of procedure in the present circumstances of your church, which is likely to have the best effect, so far as your influence can extend, in perpetuating the principles for which the reformers contended and suffered,—your continuing in your present position—or your secession as a reformed episcopal community, reclaiming against the Puseyism, or popery of the day, and adhering to the doctrine of the reformers as understood by yourselves?

These alternatives are, no doubt, at the present moment agitating many minds. Upon them we would offer a few observations, particularly in reference to that rule of conscience which we must presume to be adopted by every good man and faithful

minister, viz. to subserve the cause of the gospel most effectually while he lives, and take the best means for ensuring its perpetuity after he is dead. Let us then first assume the supposition—that such a man continues in the church of England, and faithfully preaches the gospel to his parishioners—he has at the present moment the prospect of being all his life long contradicted and persecuted by his brethren of the same church, and of being succeeded by a Puseyite, who will labour to undo all the work of his life, and when the favourable time arrives, of handing over the entire church to the dominion of Rome—or something as near to it as possible. Take the other side of the alternative, and suppose the body of yet uncorrupted and evangelical clergy and laity of the episcopal body, with two or three yet sound protestant bishops at their head, deciding at once to renounce a fellowship, in which there is and can be no real fraternity, and to commence a reform upon scriptural principles; this would carry not only a very considerable portion of church-people with it, and prove an invaluable barrier against the growth of popery, but it would tell most effectually and permanently upon posterity, in the preservation of those principles which this section of the church counts most dear and most important for the salvation of future generations. Let them wait a few years longer, and their own ranks will be gradually thinned, their adherents scattered and disheartened, the weight of their testimony lessened, and their influence on succeeding generations immensely weakened. At present they have a large body of the people with them; but if they suffer themselves to be supplanted by the spread of Puseyism, and their enemies to proceed in the propagation of error, and perversion of the people to popish ceremonies and doctrines, they will soon cease to have any weight or any voice in the religious affairs of their country. Already they are beleaguered on every side. The toils of their enemies are spread over the whole land, and the maintenance of their position is daily becoming more painful and difficult.

We have stated our own views of church-reform. Let us now hear our author. The present volume is a very singular one. The writer is evidently neither an Evangelical nor a Puseyite—neither a Spiritualist nor a Sacramentarian. It is beyond our skill to determine what he is, though, on some points, he lets us know what he is not. He is not a successionist, in the conventional sense of that term, nor is he a leveller, though he grievously lowers the authority of the clergy. He proposes many questions for the decision of the church, yet he never defines the authority to which he would submit. He preaches up discipline, and shows the utter abandonment of it in the practice of the church; but he still leaves it undetermined what shall be the final rule of discipline, and who should enforce

it. In short, though we have read the volume with close attention, and, we hope, becoming candour, yet we cannot find that its author is very anxious for any thing beyond the morality and benevolence of the gospel, and the restoration of that kind of discipline which should enforce these matters upon the observance both of clergy and laity. We are pleased with the frankness which exposes so fully the prevalent errors and delinquencies of the church, but we cannot say that the author's ideas of scriptural principles appear to us to be correct as a whole. He tithes mint, and cummin, and anise, and neglects the weightier matters of the law. He severely judges and condemns methodists and spiritualists; but, in the harshness of his judgment, commits the very sin of censoriousness for which he censures them. In fact, his own idea of Christianity approximates very nearly to the formalism against which he protests. The sound and faithful administration of gospel doctrine and discipline is not, we suspect, that for which he agitates, but a stricter definition of churchism, and a nearer approach to something like discipline. From all that we have been able to learn of his views, he would sanction any degree of latitudinarianism in theory, provided there were but some tolerable appearance of decency and seriousness—something like conformity with the pattern of primitive Christianity. It is possible, however, that we may have mistaken his real sentiments, for he writes so much like a theological Pyrrhonist, that we can find out little beyond these two points—that he wishes the church clearly to say what its sentiments and laws are, and then rigidly to enforce them.

There are many matters in which his sentiments appear to us highly unscriptural; but there are other matters in which he has ably exposed and exploded the notions of churchmen. Upon the theory of apostolical succession, he has produced a chapter which we will take upon us to say no Puseyite will answer or can answer. We can only wish that all his brethren would read it. Their lips would then be effectually sealed upon that question, and their treatment of other ministers of Christ would become less arrogant, and their own pretensions more modest and becoming. No extract can impart a just conception of the able and original manner in which he has treated that subject.

The pretence, however, to priestly authority and exclusiveness is, we expect, too flattering to the pride of human nature, and the dignity of office too convenient a stepping-stone to emolument and worldly consequence, to admit of any voluntary renunciation. The powers which have set up the imposition must in all probability be employed to destroy it—and the sooner the better—though we confess we have not at present much hope of seeing a conversion of the civil authorities to scriptural principles.

The chapter on the Church and State, although brief, much too brief, contains a very clear statement of what such a connexion implies, and a very able and satisfactory refutation of some of the principal arguments of its advocates. Our astonishment is that, with such views, the author can possibly remain a stipendiary of a state-church. One or two passages from this part of the work we must quote. After supposing various cases of amicable relationship between the church and state, he proceeds thus :

‘ Such amicable relations of a church and state are, therefore, quite consistent with a complete separation, with the most independent discharge of their respective duties.

‘ Connexion between church and state implies something more than this. It implies a settled compact between the two bodies—a compromise of principles ; it implies an agreement, expressed or understood, that the one body will do, or refrain from doing, something which it would otherwise have done, in accommodation to the views and principles of the other body ; it implies a submission of the one system to the other, or a mutual compromise—an engagement to reciprocal concessions,

‘ When applied to the church of England, the latter idea is usually attached to the expression, viz. that of reciprocal concessions. It is implied, that rights, or at least pretensions, of the church are conceded to the state, and that in return the state has conceded some rights, privileges, or advantages, which properly belong to itself.

‘ Now it will not require any lengthened argument to show that such a compromise of principles is not only derogatory to the dignity of a Christian church, but also that *it is utterly incompatible with its fundamental principles, utterly contradictory to its essential constitution.* (The italics are ours.) Religion is a thing, which, if it exist at all, must be paramount in the breast of the individual. The individual who deliberately allows a superiority, or even an equality, to any other principle, is neither in his character nor in his privileges a Christian—he is an alien from the commonwealth of Christ—he is a servant of Satan. It is no matter of degree ; he is not merely inferior as a Christian, in comparison with other Christians—he is not what is sometimes termed a less advanced Christian—he is no Christian at all. Again, Christianity, by which is intended here not the duties, the creed and the rites, but the mental aim and resolution ; not the practice but the principle, forms one indivisible whole ; it cannot be adopted in part and rejected in part. He who knowingly, habitually and determinedly rejects one single portion of the Christian scheme, is not a partial Christian—is not a Christian in most things and unchristian in one point—he is no Christian at all.

‘ A church is an association of Christians, combined for the sake of mutual encouragement in the practice of religion ; it is in itself no original source of truth, of duty, or of ritual obligation ; it has no power to alter, enlarge, or suppress any portion of the Christian religion ; it has no discretion in exalting or degrading its authority ; it is, in fact, merely a subordinate instrument of religion.

Neither is a church a self-instituted, purely voluntary society—it was instituted by the Son of God. Not only, indeed, are we commanded to associate, but certain express public forms are appointed to be observed by the Christian society. The Bible, in fact, may be considered as containing all the more important and general rules of the society; for, although there is some latitude allowed as to the particular details of ecclesiastical practice, the spirit which should animate all the regulations of the society, forms a subject of inspired instruction. * * *

The admission of a principle at variance with the Scriptures, or which leads to the neglect or contravention of one single Scriptural injunction, is an evident outrage upon all ecclesiastical consistency.

Let these considerations, therefore, be applied to the question of a connexion between church and state. The state, as such, is a purely human institution; it cannot, therefore, in its own nature, have any authority over a society of God's direct appointment; it cannot, at least of its own right, have any independent authority in ecclesiastical matters. * * * *

It has been shown that no authoritative interference should be permitted which naturally leads to the neglect even of one single scriptural precept. Let it then be admitted, which can scarcely be disputed, that a state proceeds upon principles distinct from religion; let it be granted, also, as a matter of fact, that the majority, both of governors and governed, in a civil community, are immoral and irreligious; it follows, as a natural inference, that irreligious men, who, under a system which is not religious, undertake the management of ecclesiastical affairs, must, in a greater or less degree, sin against the scriptural precepts.—pp. 131—135.

Mr. Bird examines very acutely and completely Dr. Chalmers' famous argument for establishments derived from the analogy of demand and supply. 'That religion is not like other commodities, sought after in proportion to its deficiency, but rather in the inverse ratio; in other words, the more depraved a man is, the more reluctant he is to seek for a spiritual remedy; and hence it is argued that the state, which is interested on its own account in the spread of religion, ought not to leave it, like other commodities, to be ruled by the free operation of trading principles—by the natural oscillancy of demand and supply.' He then proceeds to complete this part of his work in the following manner:

Let the question be now contemplated in a historical light. The history of the Christian church may be divided into three marked epochs: the first embraces the period from the death of Christ to the reign of Constantine; the second forms the interval between the last mentioned event and the time of the Reformation; the time from the Reformation downward, forms the third epoch. Of these, the first era represents the separation of church and state; the second, their junction, and more particularly the supremacy, at least in name, of the church over the state; the last era is remarkable for the open and

avowed subjection of the church to the state. The first was an age of ecclesiastical purity—the second and third, ages of corruption. The first was the age of Christianity; the second, of hypocrisy; the third, of formality.

‘Now it is possible, that these facts are only accidentally contemporaneous with the different relations of church and state; still it must be allowed that such coincidences, whether fortuitous or otherwise, naturally suggest a doubt whether it is or is not really advantageous that a connexion of any kind should exist between the church and the state. If, also, independent investigation should lead us to conclude that the connexion is an evil, the fact now alluded to must serve to strengthen that conclusion.

‘On the whole, the practical inference arrived at, is as follows:—the church may assist the state, or the state the church; but no unauthorized compact justifies the slightest compromise of the liberties of the church, or the neglect of any single ecclesiastical duty.’—pp. 139, 140.

We need scarcely observe, in conclusion, that these are our own principles, and the author who avows them is theoretically a dissenter. Scarcely any dissenter would wish his views to be more clearly defined or more ably advocated. It is quite cheering to find that there are clergymen who have boldness enough to avow and publish them. In this respect Mr. Bird stands foremost, in the present age, as the honest but calm advocate of the principles taught in the Divine record. If a few more such men should be prompted to step forward at the present time to rebuke the madness of the church, and point out the unsoundness of its whole system, a powerful effect would be produced. A reaction might be anticipated. But still, unless a systematic reform could be effected, the present church-formularies would still remain to give countenance to the superstitions and errors of men disposed to magnify their importance, and arrogate superior authority. Is there then any hope for men who, like this honest disciple of Christianity, advocate and promise themselves the desired reform? We think, for the reasons before stated, there is none. And therefore the only consistent course dictated to such, alike by their own arguments, their own convictions, and the circumstances of the time, is to renounce their connexion with such monstrous enormities and corruptions, and to form for themselves a church upon scriptural principles. They would not only carry with them the hearty concurrence of all the truly pious and untainted part of their own people, but if that would be any consolation or support, the affectionate sympathy and fraternal recognition of all the dissenting communities.

Before the preceding article was penned, we had accidentally observed, in some provincial newspaper, that the publication of

Mr. Bird's 'Hints' had caused some significant *hints* of another kind to be conveyed to himself. These were alluded to in the commencement of our article. But notwithstanding, though we had heard of other living writers on church-reform, who had either been ejected, silenced, or informed by their superiors that their retirement from the church would be more acceptable than remonstrances, yet we were not prepared for so speedy and decisive a movement as Mr. Bird's expulsion in the present agitated and militant state of the whole ecclesiastical body. But so it is! Mr. Bird, we are informed by the newspapers, has ceased to be rector of Cumberworth. The circumstances of his withdrawal, we might almost say, riotous-expulsion, may be read in the *Patriot* of October 9th. His attempts to carry out in practice his own ideas of church-reform excited such a commotion in his parish, that even his person appears to have been in danger; and no alternative was left him, but either to give up his living or his conscience. He chose the path of an honest man, and is so far worthy of all the honour we can ourselves render and bespeak from our readers. But we cannot dismiss the notice of these facts without pointing out the confirmation they yield to the arguments we have urged. Little, indeed, did we anticipate when writing, that our entire scope would receive so decisive and practical an enforcement. The hopelessness of church-reform, the ignorance of church-people or parishioners, the silencing or expulsion of clergymen who advocate reform, and the duty of secession, have all received emphatic illustration in the fate of Mr. Bird. Has any writer on church reform, who has spoken out fully and faithfully, met with encouragement and support from the heads of either church or state? Has not every one of them shared the fate of Curtius? He has leaped into the breach, but he has been heard of no more. With the solitary exception of the famous or infamous sermon of Dr. Pusey, has any Puseyite clergyman of a parish, rector, vicar, or curate, been silenced or expelled? Appeals have been made by parishioners in various parts of the kingdom, but the bishops, one and all, profess to have no power to stop these errors. They can do nothing, poor harmless persons, against the men who are unprotestantising the church, but they can find power enough to annoy, silence, or eject—and that very summarily, too, nearly every man who dares to advocate church-reform upon Scriptural principles! Are not these signs of the times sufficiently significant, and sufficiently alarming? When will the yet untainted body of evangelical clergy and laity feel it to be their duty to combine and let their influence and weight be felt, in connexion with the other bodies of sound protestant Christians, against the apos-

tacy which is hastening the consummation? Individual protests are of little avail. The hero of church-reform uniformly becomes its victim. A combined movement is imperiously demanded. It may be deferred till it is powerless.

Art, VIII. *The 'Nonconformist,'* No. 131. Wednesday, Sept. 20, 1843.

EVER since the proposal to Parliament of Sir James Graham's bill for the better education of children and young persons in factory districts, we have anxiously watched for a suitable opening to submit to our readers a few thoughts on the duty of dissenters in relation to the establishment. The time appears to us fully ripe for the performance of our meditated task. We shall address ourselves to it, we trust, with the deference due to the distinguished body for whom our observations are especially intended, with the fidelity which we owe to truth, and with all the seriousness of spirit and sense of responsibility demanded by a question, the settlement of which involves consequences pregnant with the present and eternal well-being of mankind. We ask a candid and thoughtful perusal of our remarks, and this being granted us, we cherish the hope of conducting our readers to some important practical conclusions.

That Christianity is the great agent appointed by Providence for the renovation of society is a sentiment which wears an aspect of triteness. Trite as it is, however, it is but too little considered. Like a jewel of brightest lustre and extraordinary worth, it is used chiefly on state occasions, and, during the period which intervenes between them, is consigned to the darkness of the casket in which it is preserved. And yet, if it be true—if it may be looked upon as a condensed but luminous exposition of a divine purpose—if it really lay bare to view the only moral power able to grapple successfully with the evils which, on every hand, beset and afflict fallen humanity—it ought to be ever present with us, ever operative, to guide our judgments, to rein in wild and visionary hopes, and to spur sluggish energies into constant activity. From the height of this truth what a commanding view one gains over the whole district of religious duty! how clearly may the several lines of Christian obligation be traced! how all the special reasonings which, seen from a less elevated position, appeared to obstruct the path of earnest patriotism, and raised up doubts and created perplexities as to its ultimate direction, sink into their proper relative dimensions, and leave the eye free to glance over and beyond them to its

very terminus. If that revelation of Himself which God, in his infinite mercy, vouchsafed to man, be indeed the destined and only agent to elevate our race, to purify human passions, to give liberty to nations, peace to the world, then surely the varied and multitudinous interests of that vast brotherhood to whom earth has been assigned for a temporary habitation, impose upon us, who recognise the claims of divine truth, the responsibility of guarding its integrity with anxious care, and of refusing to give even a tacit sanction to systematic modes of presenting it to the public mind, which, from want of harmony with its spirit and purport, neutralize its influence, destroy its power, and convert what was given to man as an inestimable boon into a fertile cause of bitterness, oppression, degradation, and death.

‘We have this treasure in earthen vessels.’ This is one of those incidental remarks by which Paul, oftener than any other apostle, flashes down the long vista of successive ages a light, by the aid of which observing minds may catch an explanation of events otherwise shrouded in impenetrable mystery. What may be the ultimate purpose which Providence has in view, in committing truth, seemingly unprotected, to human keeping, it is impossible to determine. Our position, to say nothing of the feebleness of our faculties, renders us incompetent to discover the value of any one of the designs in all its bearings. Doubtless there are now working out, under the superintendence of invisible laws, problems of the highest import, and apparently infinite intricacy, the solution of which will affect the destiny of our race both here and hereafter. For aught we can tell, the surest, the largest, the most permanent, as well as the most complete triumph of Christian truth over the great family of man, will be insured by suffering every mistake which can be made respecting it, and every absurdity to which it can be perverted, to take palpable form, without other hindrance than that which the exercise of reason may prevent. Be this as it may, the fact indicated by apostolic authority is placed beyond dispute, and the history of the church is but a continuous illustration of it. The sole efficient remedy for human ills, intellectual, moral, social, and spiritual, is entrusted, for universal dispensation, to men compassed about with infirmities—to men who, although unable to change its nature, or destroy its intrinsic worth, may, by their mode of exhibiting it, deprive it of all efficacy, and by mixing it up with their own follies and corruptions, aggravate the very evils which it is designed to cure. Hence the purity and spirituality of the church are only second in importance to the integrity of revelation itself, and almost equally affect the highest interests of our race. If truth is the moral power by which man is to be subdued, and thereby restored to order,

peace, and happiness, the church is the instrument in which that moral power resides, or more properly, perhaps, the appointed agency for wielding it with effect.

The obviousness of these remarks should not tempt us to overlook the importance of their bearing. Since God's message of mercy is alone competent to dry up the spring of human wretchedness, whether individual or social—since the promulgation of it has been confided exclusively to erring men—and since we have no reason to imagine that He will interpose by extraordinary means to prevent them from so dealing with it as to deprive it of all moral efficacy, it follows as an inevitable conclusion that it is no less incumbent upon the subjects of his kingdom to watch over the formal modes adopted for the exhibition of the gospel than to preserve the gospel itself from mutilations or additions. The one is equally a religious duty as the other. Neglect of the first is no less criminal than is that of the last. In both cases the awful consequences are the same. The fountain of living water is poisoned at its source. The remedy prescribed by Heaven for man's sin and misery—the only remedy adequate to meet the case in all its extent—is neutralised and vitiated. The world is thus left to languish in utter hopelessness under the pressure of disease. The elements of evil which convulse and rend it, in the absence of an antagonistic power, run riot, and work out, unchecked, their most direful results. The great law of moral gravitation is annihilated. The conservative principle of society is extinguished. The bounty of God is turned into the bane of man; and the church, instead of working out universal regeneration, becomes the body-guard of depravity in all its forms.

No thinking mind can have failed to observe that the efficiency of moral and spiritual truth mainly depends upon the instrumentality by which, and the purpose for which, it may happen to be wielded. Virtue itself may be made to pander to the desires of vice. The purest agency may be employed to compass the vilest ends. Christianity, in common with every other blessing, shares this liability of being perverted to the most infamous designs. The sublime doctrines of the gospel may, by crafty and ambitious men, be used to gild a system of corruption, violence, and rapacity, as hateful as any that could be charged to ancient paganism. It is not enough to ask what men say and do—wisdom will inquire by whom and with what intent it is said and done. Not every one who has his face towards Heaven is wending his way thither; nor is revealed truth, in every hand, an instrument for good. The arch-foe of God and man could make holy scripture subservient to his purpose, when he would tempt the Son of God to swerve from his obedience. The worst

deeds of cruelty have heretofore been prefaced by incontrovertible maxims of religion. The artillery with which the subjects of Christ are bidden to subdue the nations to his sway may be captured and turned against themselves. It becomes consequently a matter of immense importance, one, too, which touches closely the fidelity of sincere Christians, to concern themselves in securing not merely that sound doctrine be promulgated, but that it be promulgated by the friends of the Redeemer, by means which are in unison with his supremacy, and with a view to ends which have his expressed approval.

These general observations may serve to introduce the subject to which this article is devoted. We are about to speak of church establishments, and of the duty of dissenters in relation to them. It may save us much trouble if, in the outset, we gain a clear notion of what a religious establishment essentially is. The following, then, constitutes, in our judgment, the primary idea of the establishment, whether episcopalian or presbyterian, in these realms—it is the dispensation of the gospel of Jesus Christ, in a state of more or less purity, by worldly authority, for purposes of government and of property. Strip the matter of all its accidents—reduce it to its naked simplicity—and it will be found to be none other than even this. Questions respecting the scriptural character of the articles embodied in the national church—utterances of joy that the number of evangelical clergy who minister at its altar is yearly increasing—commendations of the liturgical service, the weekly reading of which it enjoins—do not so much as touch the subject under notice. These, and numberless other topics dilated upon so frequently, and with so confident a conviction that they must prove unanswerable, have no bearing, not even the remotest, upon the question of church and state alliance. Christianity taken under superintendence by those who, for the most part, neither bow to its claims nor appreciate its spirit, nor entertain even a passing care for its ends—that moral power by which the Most High designed to purge human hearts of selfishness and sin, wielded by civil rulers for state purposes, made an instrument to work out the schemes of political faction, and used with a view to large pecuniary results—the religion of love upheld by the sword, and the maintenance of it enforced by a palpable violation of its weightiest precepts—this is a correct translation of the term, establishment, as applied in Great Britain. It means, God's church presided over by the world for merely worldly objects. It is nothing more nor less than the forcible possession by 'the powers that be' of the fountain head of spiritual instruction, that the quality, quantity, and direction of its streams may be regulated by a regard to the interests of the governors. It is

heavenly truth turned to earthly account—immortal souls played with for base and perishable counters—the forms, institutions, and influence of religion made to mount guard over crowns, coronets, titles of distinction, and sources of temporal wealth.

It is important, moreover, to observe, that this position of presidency by secular rulers over spiritual concerns can only be reached by a daring trespass upon the sovereignty of Christ, and a profane usurpation of his rightful throne. Our Lord committed his doctrine to the care of his own disciples—devolved upon them the honour and the responsibility of publishing the tidings of mercy to a perishing world—bid them go forth careless of ease, reputation, wealth, and even life itself, and taking their station between the living and the dead, to swing aloft the censer whose fragrant odour might stay the progress of the moral plague—promised, for their encouragement, his presence; for their aid, his Spirit; for their reward, a crown of eternal life. He warned them, in reference to the affairs of his kingdom, to call no man master on earth. He claimed their willing obedience to himself. Whatever they did, they were to do ‘as to the Lord, and not unto men.’ Constituted by His Father ‘King of Saints,’ and ‘Head over all things to the church,’ he settled once for all the principles of his administration, definitely marked out its sphere, enacted its laws, and moulded its institutions. His kingdom was not of this world. The weapons of warfare, in the hands of his servants, were not to be carnal but spiritual, and mighty *through God*. ‘The kings of the earth exercise lordship,’ he told his followers, ‘but it shall not be so with you.’ And surely it ill becomes the allegiance due from the body to its Head to witness with something approaching to a tacit connivance, rather, we should say, without unequivocal expressions of horror, the intrusion into his sphere of government of secular authorities—the assumption, by inimical power, of his regal sceptre—the alteration, at will, of what he has settled—the substitution of their plans for his—maxims of conduct which He enjoined treated with contempt—practices which he had forbidden unscrupulously resorted to—the church made to rest upon other bases than those upon which he founded it, and himself virtually thrust aside as unequal to the administration of His own empire, to make way for a more vigorous statesmanship than his own. And yet the establishment of Christianity involves all this. Does any individual doubt it? Let him turn to Scotland. What have we lately witnessed in that kingdom? The secession from the kirk of nearly five hundred of her clergy, and of a considerable majority of her elders and communicants. Whence comes this terrible disruption? The professed subjects of Christ will not sanction patronage, which they hold to be un-

scriptural in principle and deadly in effect. The worldly power under which the kirk, for temporal assistance, has placed herself, asserts that patronage is its law—the law of the land—and must be submitted to. That it is in consonance with the mind of Christ is not pretended—that it was ever contemplated by his apostles, who made known his will, none have had the hardihood to affirm—that they who recognised it would be guilty of obeying God rather than man was not denied. Patronage, however, had become a matter of property, and a means of government. The authority which presumes to rule the church could not dispense with it. It must be insisted upon accordingly. And legally as well as morally, practically as well as theoretically, the doctrine has been enforced—‘no obedience, no endowment.’

Taking with us this radical idea of a church establishment—the dispensation of revealed truth by merely secular power, and for avowedly temporal ends; the assumption by worldly functionaries of that authority over the church of Christ which he has forbidden even to his own disciples, and which he has expressly claimed as his own royal prerogative; and the substitution of other and even opposite modes of exhibiting the gospel to those ordained by the Lord himself—it may be useful for us to glance at some of the results which the management of the church by the world has produced. We shall select only the most striking, the least questionable, and those which are best calculated to produce an impression upon truly pious minds.

It was only to be expected that the system which places Christianity in the hands of civil rulers to be used as a means of government, and to be converted into a source of wealth for their supporters, would attract towards it crowds of men anxious to undertake the duty of teaching divine truth, simply that they might share the spoil. Facts bear a mournful testimony that such an expectation would not have been misplaced. We do not deny—on the contrary, we are forward to allow that the established church possesses many clergy whose religious character ranks deservedly high. Cordially can we adopt the language of a recent writer on this topic, and admit that there are amongst them ‘men of sound learning, of liberal principles, of eminent piety; men who would be ornaments to any denomination, useful in any sphere, respected by any party, stedfast amidst every change; laborious ministers, Christian gentlemen, true patriots, zealous philanthropists.’ Yet is it notorious that these are exceptions serving only to prove the rule. Four-fifths of the clergy may, without the smallest breach of charity, be regarded as practically ignorant of the first principles of the gospel, the purifying power of which they have never felt, nor even professed to feel. The office allies them with the aristocracy, and

a *living* ensures to them a certain, and in many cases, an ample income. The church has its prizes to attract, and its honours to distribute amongst, the sons of our nobility and gentry. Moved by impulses of the most worldly kind, they flock to our universities, to prepare themselves for 'holy orders.' The training they undergo is in perfect keeping with the whole system. Theology is the last thing to which their attention is called—religion, in any sense worthy of the name, almost the only influence with which they never come in contact. Oxford and Cambridge are known to be the very centres of abandoned profligacy. Immorality walks their streets unabashed, and fills the surrounding villages with victims, whose self-respect is destroyed, whose reputation is for ever blasted. In these places, human depravity, heaped up in masses, reeks out its most offensive exhalations. From these schools of corruption go forth, year by year, the authorized expositors of Christianity, carrying with them, for the most part, habits imbued to the core with worldliness, and understandings and hearts alike profoundly ignorant of the things which pertain to life and godliness. What is the inevitable consequence? The flocks over whom they preside learn nothing at their lips of 'the unsearchable riches of Christ,' see nothing in their lives illustrative of 'the beauties of holiness.' The clergy go through their dull routine of formality, where necessary, in person, where practicable, by proxy, and for the rest—they are gentlemen. Can it be wondered at that amongst such men filling such a position, the absurdities and blasphemies of Puseyism should spread with fearful rapidity? Could they be otherwise than predisposed to take the *virus*, when all their previous practices and habits had virtually reduced religion to outward rites, priestly manipulations, and senseless dogmas? And yet these men, like a tissue of net-work, overspread the land from end to end, and in the dread name of Him whose authority they but little revere, assume to themselves the exclusive right to be regarded as 'the ministers of Jesus Christ.'

Happily, both within and without the pale of the establishment, there are individuals whose religion rises above the level which the world's rulers deem to be sufficiently high. Spite of the deadening influence of this secular type of the gospel, there are thousands who cheerfully own a willing subjection to 'the truth as it is in Jesus.' They see, with bitter grief, the prevalence around them of spiritual disease and death. And what they mourn over in secret, they openly and actively labour to remove. Christian zeal burning with desire to extend the reign of the Son of God, sends forth into our neglected towns, and amongst our stolid peasantry, hosts of labourers, of various de-

nominations, to rescue immortal souls from a cruel and fatal bondage. But, from whom do these godly and self-denying men encounter the most violent opposition? Invariably, from the clergy of the establishment, and from the squirearchy who listen to their counsels, and act upon their suggestions. Go into almost any village of the empire, and set yourself down there to win souls to Christ, and your bitterest foe, your most energetic and untiring antagonist will prove to be the clergyman, the state-appointed 'minister of Jesus Christ.' The very first symptoms of spiritual life which show themselves among his parishioners—social meetings for prayer, anxious inquiries for the way of salvation, eager attention to the proclamations of the gospel—will attract his vigilant notice, and call forth his severest censure. The thing is so common, and has been, from time immemorial, that it ceases to awaken surprise. Would you stir up in men's minds serious concern respecting their highest interests, the parish 'priest' will cross your path at every step. Gather around you the children of the poor, to instil into their young and susceptible hearts the doctrines of the gospel, and, instantly their parents are menaced with a forfeiture of all claims upon parochial charity. Circulate from house to house plain, pungent, religious tracts, and in your second or third visit you will learn that the vicar has forbidden their reception. Assemble a few men and women 'perishing for lack of knowledge,' that you may preach to them the doctrines of the cross, and ten to one you will hear, in the course of a few weeks, that the occupant of the house in which you laboured, has been served with a notice to quit. It matters not that your efforts are free from the slightest tinge of sectarianism—they are regarded as intrusive and mischievous. How many villages are there in this country in which, through clerical influence, it is impossible to hire a room, within the narrow walls of which to proclaim to rustic ignorance the tidings of eternal life! How many more in which, from the same cause, misrepresentation, intimidation, and oppressive power, are brought to bear upon miserable dependents, to scare them beyond reach of the gladsome sound of mercy! How many millions of souls, hemmed in on all sides by this worldly system of religion, cry aloud from the depth of their ruin, to earnest Christians for help, whom, nevertheless, state-churchism renders it impossible to reach! Surely it was with this awful picture before his eyes that Mr. Binney pronounced so emphatically his opinion, that 'the church of England destroys more souls than she saves.'

Trace now the influence of this system upon the religious condition of the various classes of society in these realms. Of the aristocracy little need be said. Their habits are but too well

known: their domestic arrangements, their favourite pursuits, their amusements, their very legislation, prove them to be, in the vast majority of cases, men who 'have no fear of God before their eyes.' Such as they are, however, they constitute the legislative guardians of the national church.

The middle-classes within the pale of the establishment, consisting of bankers, merchants, members of the liberal professions, manufacturers, farmers, and tradesmen, exhibit, under a milder phase, it is true, but with scarcely less distinctness, the deleterious effects of the world's form of Christianity. Their morals are not of the highest order, but neither do they sink to the lowest grade of the scale. The duties of domestic relationship are commonly attended to. They are industrious, sober, not inclined to dishonesty, but, catching the manners of those above them, not over-careful of living within their means. Their religion is almost wholly confined to a tolerably punctual attendance at church upon the Sabbath day. Profanity of speech is far from rare amongst them. Family devotion is seldom practised. That life of faith which, in pleasurable anticipation of eternal rest, looks with comparative indifference upon the enjoyments of time—that fear of God which shrinks from sin with greater sensitiveness than human reproach and scorn—that love to the Saviour which glows in the heart, making submission easy, and duty a delight—these alas! can be discovered in few instances; the vast majority would brand them with the opprobrious epithet of *methodism*. And yet how many of these outwardly decent, but spiritually ignorant people, ever dream that they are devoid of religious principle? The suspicion seldom, if ever, crosses their minds, that they are not Christians. They live in unconcern, and they die in hope. And they do both, with scarcely a ray of knowledge as to the gospel method of salvation. In respect of the grand truths which the apostles laid as the foundation of Christian character—repentance towards God, and faith in the Lord Jesus Christ—they remain in darkness as hopeless as the more pitied, but not more pitiable, heathen in New Zealand or in China. They have Bibles, indeed, but they seldom deem it necessary to read them. They have access to religious publications, but rarely avail themselves of the advantage. The forms of the church satisfy them, and a sentimental devotion, if it ever rises to so high a mark, indulged in on Sundays, during divine service, not merely sets conscience at rest, but raises a flutter of self-gratulation over the fancied superiority of their Christian attainments.

Coming down to the lower walks of life, we track the influence of a state-church in darker lines. The great mass of the working men are the victims of the grossest superstition, or have

escaped from that only to rush into the jaws of infidelity. Nintenths of them, in town and country alike, absent themselves from public worship altogether. Identifying Christianity with the nationally authorized exhibition of it, and, taught by bitter experience to connect the church with every oppression which crushes them to earth, their natural distaste for the truths of the gospel is irritated into a malignant hatred. Priestcraft has worried, deceived, and fleeced them; and confounding priestcraft with the religion of the Bible, they turn from both with strong aversion. They live in utter ignorance of God. Their spiritual darkness is truly pagan. And, if perchance, such light as is refracted by neighbouring piety disturb their slumbers at the close of life, the visit of a clergyman, and the reception of the sacrament, soothes them to a rest which nothing but the realities of eternity can break.

We shall touch upon but one more topic in illustration of this mournful subject, and that will be, the reflex-influence of an establishment upon piety beyond its pale. The state-church is, as we have already intimated, the world's authorised edition of the religion of Jesus. We have seen its practical results in the general condition of the classes referred to—a condition to which, in each case, there are, of course, numerous exceptions. It inevitably happens, owing to the causes already specified, that prevailing notions set the standard of piety at a miserably low grade. Public opinion operates even within the precincts of the real church of Christ, and the tone of godliness approximates far too closely to what the world has decided that it ought to be. The name of Christian is no longer distinctive of character. The assumption of it indiscriminately by all upon whom ecclesiastical rites have been performed, and this, not only with the consent, but at the bidding, of the establishment, obliterates the line of demarcation between the subjects and the enemies of the Redeemer. Profession of attachment to him, consequently, appears to involve no serious responsibility. They who call themselves his disciples, are not necessarily, in these days, men everywhere 'wondered at.' The badge of service which they wear is so common as to attract no attention. Hence springs up a temptation even to the sincere to press to no great distance beyond the world's notion of practical Christianity. A reputation for godliness may be enjoyed at an easy rate, and the general atmosphere of society is unfavourable to any vigorous and hardy development of spiritual principle. Accordingly self-denial, suffering for the truth's sake, and the regulation by religious motive of all the departments of life, without regard to their privacy or their comparative insignificance, have become too unfrequent even amongst those of whom charity cannot but

hope favourable things. There is piety, but it is unstrung by the surrounding temperature—renewed character, but it is enfeebled by an enervating climate. Sickliness ‘pales o’er’ the countenance of Christ’s church, and, living at ease, she becomes faint-hearted and indolent.

Before we pass on to the more immediate object of this paper, it may not be amiss to collect into one focus whatever light is emitted by the preceding observations, that it may tell with concentrated power upon the judgment and conscience of the reader. What is it that we have just now seen? What is the gloomy picture upon which we have been gazing? God’s revelation of himself, whereby he graciously aims to affect the heart of rebel man, and win him back to obedience, love, and joy,—sole remedy for human sin and woe—sole hope of a ruined race—seized upon by secular power, and employed as a tool wherewith to hew out political and pecuniary advantages. A system of spiritual truth, designed for spiritual ends, clothed with the highest spiritual sanctions, and capable of producing the grandest spiritual results, taken under superintendence by worldly men, for the accomplishment of worldly objects. In this awful perversion of sacred and heavenly things to low, passing, and paltry purposes, we see multitudes of individuals entering upon the most solemn engagement to which human powers can be consecrated, moved by worldly motives, educated after a worldly model, introduced to pastoral relationship by worldly patronage, and drawing a temporal subsistence from a worldly source. And these, the world’s servants, for compassing the world’s objects, by promulgating the world’s notion of Christianity, are, as might reasonably have been anticipated, fearfully active in extinguishing, wherever they meet with it, the light of earnest piety, and have extensively succeeded in diffusing through these realms a spurious religionism, which consists in a decent attention to ecclesiastical formalities, and which leaves the conscience unenlightened and the heart unchanged. The land is thus filled with, and pre-occupied by ‘another gospel’—not God’s, but man’s—unsanctified man’s—and, be the truth proclaimed whatever it may, it is proclaimed by men holding their authority from the state, subject to its will, made dependent upon its bounty, and, by avowed alliance with it, identified with the world. The lever by which the empire of darkness is to be overthrown is thus taken in hand by powers and authorities known to be hostile to evangelical vitality—and truth, in the camp, and under the orders, of the rebellious, ceases to exert its elevating and purifying influence. Earth’s moral remedy is administered in combination with ingredients which completely neutralise its power.

Owing to whatever causes, and we cannot now stay to examine them, this terrible desecration of divinely appointed means, has been permitted, in this country at least, to continue and to produce its disastrous results, without any direct, united, and systematic effort on the part of the sincere and devout followers of Christ, to bring it to a close. Strange as it may appear, it is not less strange than true, the perversion of a single ordinance, the Lord's Supper, to state ends, excited a horror, roused an indignation, and called out an activity, more intense than the abuse, for similar objects, of every institute of Christ. It is not easy to assign a reason for the marked difference of feeling exhibited in these respective instances. If in the first case that which all esteem sacred was obviously wrenched from its appointed use to answer purposes of worldly policy, it is, in a tenfold degree, more so, in the last. The one was not more profane than is the other, occasioned not more hypocrisy, endangered not a greater number of souls, and exposed not the gospel to more undeserved or more bitter reproach—and yet, this was assailed with skill, vigour, perseverance, triumph—that has been left untouched and even unmenaced. Not, indeed, that individual effort has been wholly wanting in this great cause. Many a shaft has been hurled, and many a lance shivered, in single combat with the leviathan of the spiritual world; nor most it go unrecorded, that in Scotland, a well-planned, and manfully-sustained movement, was, not many years since, made for its overthrow. But against the principle of an establishment—against the alliance, as such, between things secular and sacred, the virtual subjection of the church to secular authority, and the control of professedly Christian institutions by secular power—we are not aware that English dissenters have ever combined in any general and active measures. Content with the enjoyment of personal freedom of conscience, they have allowed the prerogatives of Christ to remain under usurpation, and his system of spiritual agency to be controlled by those who understand it not.

We are by no means forgetful of the fact that there have been, and are, amongst us, different societies of more or less efficiency, which have aimed to curb the tyranny of an established church, and to prevent it from pushing its outposts beyond their existing range. But it is not to be concealed that, in operation, they are protective rather than aggressive. They aim to throw a shield over the dissenter, not to enfranchise truth from a degrading servitude. To repel injustice constitutes their main design. They raise a barrier against priestly intolerance around person and property. The principal object to which their efforts are directed, is the security and

enlargement of the civil interests of those who scruple to conform to the state church. To deliver men from the wrong inflicted upon their souls by the prevalence of an unscriptural system of gospel ministration—to expose the anomaly of the management by worldly men of institutions framed to overcome the world—to denounce the evil, in religion's name, and on religion's behalf, that God's truth, rescued from unhallowed hands, may go forth in primitive simplicity and power, wielding His authority, and reliant solely upon his blessing, to subdue the hearts of men to the government of love—this has formed no part of their plan. With the exception of the Evangelical Voluntary Church Society, conducted under the auspices of Sir Culling Eardley Smith, all such associations, based upon whatever principles, aim at temporal rather than spiritual results, and labour to improve the position of nonconformists, rather than to promote the practical triumph of their principles. We deny not that, where wisely managed, they may have their uses. But we aver that they do not meet, and are not adapted to meet, the pressing exigency of the case. The civil interests of dissenters may be worth looking after, but the entire freedom of Christ's church is more so. It may be desirable to protect a section of the community from intolerance—it is far better to protect the community itself from a spiritual deceit. Liberty is valuable, but religion is all-important.

It is our serious belief—a belief fully sustained, we think, by the preceding reflections, and others of a like character, that it behoves dissenters to meet this devastating evil in a far different spirit to any they have yet exhibited. The matter must come before them, and must be taken up by them, not as one to touch or to let alone as present convenience may prompt, but as one of deep personal religious obligation. The usurpation, by an established church, of our Lord's exclusive prerogatives—its misrepresentation of the objects, claims, and spirit of Christianity—the all but insurmountable impediments it opposes to the diffusion of earnest piety—the delusive hope which it fosters of eternal felicity apart from the godliness which the gospel requires—its neutralisation of the moral power of revealed truth just there where revealed truth should display its most potent efficacy—the angry passions which it stirs up—the union which it prevents—the hypocrisy and pharisaism which it engenders—these things, we think, should stir religious feeling to its very depths, and cause it to flow forth in fervent prayers, and incessant anxiety, and self-denying efforts to rid society of so terrible a curse. The heart which is pained by a contemplation of far distant heathenism, must be brought to deplore with grief not less intense, the blighting influence at home, of nominal,

but essentially secular, Christianity. The tear which is dropped in commiseration over the moral darkness of savage lands, must be equally ready to start into the eyes at the view of the not less fatal but more plausible delusion which, in this empire, delivers over its victims to ignorance and death. The urgent sense of responsibility which impels us, spite of the sneers and derisions of baptized infidels, and undeterred by difficulties and dangers which, to mere human calculation, are not to be overcome, to go up in God's strength against the hoary fortresses of idolatry, must constrain us also to cancel the word 'impossibility,' in respect of the enfranchisement of religion from state trammels, and must urge us to combine, to resolve, to labour, to contribute, to pray, to suffer reproach, to endure persecution, to be 'instant in season and out of season,' in the last case equally as in the first. Never until the evil to which we have adverted is put by dissenters into the same class, and upon the same footing, with all others which obstruct the universal reign of Jesus Christ—never, until it is viewed, as facts and Scripture alike warrant us in doing, as the determined enemy of spiritual light, offensive to God and destructive of the supreme interests of man—never until in the name, and on the behalf, of our great Master, we set our faces against it as a flint, and sound the trumpet with no feeble and uncertain blast, to warn our fellow-countrymen that this is *not* Christianity; will our own consciences be absolved from guilt, or the church of the Redeemer set free from bondage? As dissenters, we profess to know the truth, to have detected the imposture, to refuse participation in the wrong. But, oh! are there not millions who, destitute of our advantages, live, under state-church superintendence, in utter neglect of God, and in profoundest ignorance of the gospel, to whom it never occurs to question their safety, and whose consciences, even in the midst of sinful indulgence, sleep unmoved till death, lulled by the opiate administered by the gospel of priests and statesmen? Why are these to be left to find out their error when it is too late to retrieve it? What good reason can be rendered why we should stand by and witness in silence their destruction? Of what avail is it to them that we preach glad tidings, when the system by which they are surrounded as effectually debars them from listening to us, as if they dwelt in the strongest holds of heathenism? The wretched victims of formalism and sacerdotal pretence, how can truth get at them, until the walls of their prison-house have been first battered in, and levelled with the dust? We have our Missionary Society to combat spiritual delusion abroad, and every church deems it incumbent upon it to connect itself with so noble an undertaking, to uphold its hands, to take part in

its proceedings, to contribute to its resources, to pray for its success. We cheer on the churches in America in the noble efforts they are making to rid their country of the sin and curse of slavery. And yet, here, in our own land, where myriads are deluded by a system of state religionism, and where the rights and interests of immortal souls are trampled upon by ascendant power, we have made no serious, no earnest, no religious effort to rid our country and the world of the dishonour and the wrong.

In thus proclaiming our conviction that the question of establishments must be taken up *in a spirit of allegiance to the Head of the church, and from a deep sense of religious obligation*, we must not be supposed to counsel the employment of none but strictly religious means. The anomaly grows out of a political soil, and can only be ultimately destroyed by political agency. But there is a right time and place for all things. Dissenters have first to be prevailed upon to view the subject in its proper light. If opinion has not to be created amongst them, it has to be greatly extended, and deepened into conscientious feeling. Prior to the use of this or the other species of instrumentality, there must exist a power, competent and willing to wield it. That power, the prevalence of right views, and the force of spiritual principle, amongst nonconformists, would supply. Enlighten them in this matter, teach them to regard it as one identified with the progress of the gospel, attract towards it their religious sympathies, and rouse their determination to deal with it for the truth's sake, and you will put them into the legitimate position for availing themselves of all lawful means for compassing the church's freedom. Then, when the will is fixed, and the arm nerved, the lever of constitutional and political power may be grasped and wielded with startling effect. No state arrangement in this country can long withstand the calm but vigorous onset of the religious world. Whenever its energies are once fairly aroused, the largest and most deeply-rooted interests must give way before its tremendous moral power. But as instrumentality is useless in the absence of an adequate force to apply it, so no force, however overwhelming, can ensure success otherwise than as it applies the fitting instrumentality. Political authority made a state church, and political authority must needs unmake it. Every political means, therefore, consistent with Christian principle, must in due time be worked with energy and zeal, to compel 'the powers that be' to forego their profane assumptions, and their mischievous intermeddling with the affairs of Christ's kingdom. In short, we must conduct this warfare, not merely with a view to religious ends, but in the exercise of practical wisdom and

sound common sense; nor must we delude ourselves by supposing that true hearts will avail us without strong hands.

Scarcely less important, in our estimation, is it that the pursuit of the end in view should be direct, and explicitly avowed. From the very outset, the faces of dissenters should be set towards their ultimate object. As missionary enterprise proposed to itself nothing less than the conversion of the world, so non-conforming zeal must aim at nothing short of severing the tie which connects church and state. The magnitude of the undertaking ought not to forbid our solemn and inflexible resolve to achieve it. No timid and half-going proposal will suffice to evoke in its behalf the invincible energy of Christian principle. No zig-zag approaches to the question will fire religious men with the ardour of pious resolution. Nothing less than the extermination of state-sanctioned and state-supported nominalism,—nothing less than the thorough cleansing of Christ's church from the corrupting influences of secular patronage—can constitute an object of agitation equivalent to the wants of the age, or to the onerous responsibilities devolved upon us. How, else, shall we awaken men's minds to the extreme exigency of the case? Standing upon what other ground can we command such a sweeping range for the artillery of argument and appeal? From what less elevated position are we to get at the sympathies of those who hide themselves from the din and turmoil of political warfare? Neither to ourselves, to the abettors of an establishment, to the world, nor to Christianity, shall we be doing justice, unless we cover the whole ground of truth. We must contend for the principle, or we might as well resolve not to contend at all. Thus, only, can we expect to be understood. Moving in any other direction, we shall be exposed to a thousand misrepresentations, plausible enough to damp our spirits and to check our career. The conviction should be forced upon friends and foes, that our enterprise is a generous one, aiming not to improve our civil position, but to rescue the souls of men from a perilous environment of deluding and debasing influences.

We have already urged enough to shew the propriety of entering upon this engagement, fully prepared to sustain temporary and severe reverses. It would be cruel as well as useless, to hide future probabilities behind a screen of silence. Far better is it to forewarn dissenters, that a resolute and persevering discharge of their duty to their Master, will demand the exercise of self-denial, and claim no slight amount of self-sacrifice. Not willingly, not without a desperate struggle, not without an unscrupulous resort to every species of intimidation and petty persecution, will the aristocracy of these realms forego

the political power and the pecuniary advantage which the established church insures to them. The press, which is largely under their control, may be expected to assail with foulest calumnies the reputation of those who take an active part in this warfare. Ministers must lay their account to offend some whose good countenance they would fain enjoy. Tradesmen must anticipate angry withdrawals of custom. The whole body of dissenters may, haply, have to endure the revocation of some of their privileges, and the sudden collapse of their conventional influence. It is even possible that worse things than these may be in store for them. But the sharper the contest, the shorter. And thus much is certain, that however sharp, the cause is one which will richly repay the conscientious sufferer. If, then, it is to be taken up in the spirit of Christianity, it must be taken up with a fixed determination, in God's strength, to run all hazards. We must learn to do, as well as to menace—to suffer, as well as to dare. Nothing but the love which 'endureth all things' will bear us through. Ah! well would it be for us, and a happy presage for the world, if we could imbue our minds with something of the serious earnestness which distinguished our forefathers, whose constancy, fidelity, and fortitude we are more wont to admire than to imitate. What prospects of triumph would burst upon the church of Christ, if the nonconformists of the present day would put on the mantle which dropped from the shoulders of their ancestors, when they cheerfully welcomed 'mockings,' mutilations, imprisonment, and even death, if they might but bear a testimony to the truth!

It is to be hoped that there are, in this country, not a few who are disposed to take up this subject, with Christian resolution. The immediate *desideratum* is to unite such men in counsel and in action. Brought together to one centre, they might kindle a fire, the vivifying warmth of which would diffuse itself over the whole nonconforming body. A movement begun in a becoming spirit and by serious men would soon attract towards itself, and ultimately absorb, whatever now exists of enlightened and sincere zeal for the liberation of the church. If so conducted in its earliest stages as to command confidence, its influence would rapidly extend, and make itself felt in our numerous churches. As knowledge was disseminated, strength would increase. Dissenters, incessantly plied with scriptural reasoning and fervent appeal, would gradually awake from slumber, shake off their listlessness, stretch themselves for active exercise, and gird themselves about with manly resolution. Christianity, as a means of moral renovation, is not to be rescued from the grasp of worldly power in a day. There must be a beginning to every thing; and if it be but sound, it matters not that

it be comparatively small. Sound, however, it must be, in this instance, if destined to survive its earliest trials. How, then, may a commencement be most wisely and effectively made? What first step may be taken with greatest promise of success?

The *Nonconformist* newspaper has, for several weeks past, been urging the assembling of an anti-state-church convention, and its efforts in this direction seem to have been responded to by a large number of its readers, and to have been seconded by a fair proportion of the provincial press. If we understand aright the scope of its articles on this subject, the proposed conference is not deemed of importance as a demonstration to affect the minds of churchmen, but principally as a means of attracting the attention, and of stirring up the energies of dissenters themselves. It alleges, and with some show of reason, that in the absence of a well-planned combination, unity of aim and action is impossible. To secure this, there must be an unsuspected centre of influence, counsel, and purpose. This, it contends, nothing but representation could, at the present moment, create. A body of delegates, fairly chosen, with a view to seek the separation of church and state, might fix the leading principles of any future movement, develop the means to be resorted to, impress with the whole weight of their moral authority its claims upon nonconformists, and appoint an executive to carry out its plans, with instructions to summon, within a definite period, a second convention, to whom it is to hold itself responsible, and into whose hands it may deliver up its trust. The following quotation, from the *Nonconformist*, will serve to explain its views:

‘The probable beneficial results of such a convention, we have touched upon heretofore; but the importance of the subject may well silence our fears of repeating what has already been advanced. Its effects, whether upon those who take part in it, or upon those who look upon it from afar, would be such as cannot well be overrated. The burning coals, when heaped together, glow with intenser heat than when divided. The shivered particles of a mirror, scattered over a given surface, may give back in sparkles, at innumerable points, the sunlight which falls upon them; but it is when combined into one consistent whole, that they reflect the fullest blaze of radiance. When mind meets mind upon some common ground, and by actual communion they become one, each glows with augmented ardour—previous impressions are deepened—faith becomes more confiding—earnestness more earnest. It is a peculiarity of human nature, that when men, seeking some common object, meet together, the feelings of each will acquire the depth and intensity of all. The standard of sincerity, zeal, and devotedness, is thenceforth elevated, in respect of every individual, to the pitch which it attains in public assembly. And that which thus naturally improves itself, which stirs up its own fire, and blows it into a hotter flame, becomes, by the self-same process, more potent in its influence upon others, radiates its light

to a greater distance, and flashes truth upon consciences to which, otherwise, no beam would have succeeded in penetrating.

'There exists, as we have said, and as every one who watched the agitation against the Factories' bill must have observed, an anti-state-church feeling diffused through the country, considerable both for its amount, for its intelligence, and for its zeal. The true policy of dissenters is to draw out this feeling—to combine it—to systematize it—to direct it. It wants to be gathered up, and made to act in obedience to definite laws. A convention would instantly evoke it from obscurity, organize its power, and employ it to practical uses. Let but a rallying point be proclaimed, and from every part of the country, talent, at present concealed, strength yet undeveloped, and earnestness, scarcely known beyond its own immediate neighbourhood, would press towards it and unite. Courage and decision would soon take the place of timidity and vacillation. Indifference would be roused, slothfulness shamed into active exertion, and the work thus commenced with a solemnity becoming its vast magnitude, would be prosecuted with corresponding vigour.'—*Nonconformist*, July, 26, 1843.

The suggestion, however, need not now be treated as one resting upon a mere individual basis, since we find the following document, signed by seventy-six ministers resident in the midland counties, has been published in both the *Patriot* and the *Nonconformist*, and we are informed that a copy of it has been sent to the respective secretaries of the dissenting body in London.

'We whose names are undersigned, being Protestant Dissenting ministers, resident in the Midland counties, regard, in common with our brethren in all parts of the empire, with intense interest, those events which are passing around us, affecting the rights of conscience and the prospects of dissenters. We have witnessed with indignation the recent attempt made by Her Majesty's government to undermine our liberties; and have seen, with heartfelt satisfaction, the energetic efforts of the great dissenting community in defence of their claims. From what has already appeared, as well as from those signs of the times, which the dullest cannot fail to understand, we are convinced that the great cause of religious freedom will not be left without further assaults, and that there is neither safety nor honour to the nonconformists of these realms, in leaving in its present position the question of religious establishments. We, therefore, very respectfully, but most earnestly, request our ministering brethren and their friends, residing in London and its vicinity, as many as approve of our design to convene, with as little delay as possible, a conference of dissenting ministers and others from all parts of the country, for the purpose of seriously deliberating upon, and adopting measures for promoting, by all Christian and constitutional means, the dissolution of the union between the church and the state.'

That we may put before our readers all the information on this subject requisite for coming to a definite judgment upon it, it

may be well to state that the paper which we have prefixed to the present article contains, from a correspondent, a 'plan for a national convention to seek the separation of church and state.' Our limits will not allow of its insertion, and but few words will suffice to describe its main features. It is proposed that the convention consist of not less than three hundred delegates, each to be nominated by five hundred constituents resident in the district which he is appointed to represent, and professing that they are voluntary supporters of the Christian worship of Almighty God. The nomination of each delegate is to be certified within a specified date by a paper signed by his constituents, and is to be accompanied by the sum of ten pounds, out of which sum 'the expenses of the delegate in travelling to and from, and remaining at the convention shall be defrayed by the treasurer of the convention on its rising, and the balance be applicable to the general expenses.' The preparatory arrangements proposed to secure the assembling of this body are the following. The convention is to be summoned by a public requisition, signed by two hundred names, to be issued so soon as two hundred districts or towns shall have remitted to some central point the sum of one pound as the contribution of separate parties prepared to unite in obtaining the nomination of a delegate. With a view to obtain these names, (amongst which it is proposed that there shall be two at least from each county of England and Wales, and some from Scotland and Ireland,) a preliminary address is to be issued, setting out the objects and detailing the plan of the convention, by parties who are to constitute a trust for the reception and disbursement of the funds until the assembling of the delegated body, and a provisional council to carry out the plan and to make all requisite arrangements. We have only to add, that the plan seems to have been drawn up with great care, and that each of its provisions is clearly explained and defended by the originator of the scheme in accompanying notes.

We have given some attention to the general proposition to which public attention has been specifically called by the above cited memorial. We have weighed, with an anxious desire for impartiality, the arguments in support of and against the holding of a convention, as a first step towards obtaining the church's freedom. Looking at the present position of dissenters, at the prominence into which recent events in the three kingdoms have pushed the question of establishments, at the objects proposed to be accomplished by the assembling of such a body, and at the powerful and beneficial influence it might be made to exert, not indeed upon the supporters of state controul in matters of religion, but upon dissenters themselves, we cannot but

regard the proposal in a favourable light. Cautiously and wisely reduced to practice, we believe it would be productive of no trivial amount of good. That a movement for the separation of the church from the state is to be desired, our foregoing observations will prove to be our decided conviction. Safety for themselves, concern for the souls of their fellow-countrymen, regard to the progress of revealed truth, and allegiance to the Divine Head of the church, impose upon dissenters, at least in our judgment, the duty of taking up this subject with all seriousness of spirit, and fixedness of determination. Some starting point they must needs have. A convention appears to us to be a rational one. If it be important for the body of non-conformists to enter upon so large and difficult an undertaking as the dissolution of the alliance between church and state involves, it seems natural to commence proceedings in solemn council, and to constitute by the free suffrage of the dissenting community a centre of influence to which all may look up with respect, and whose practical suggestions all would be disposed to entertain, if not to adopt. Such objections to this scheme as we have met with, and we confess they are but few, seem to us to carry with them no great weight, and to stand in the way of any movement in this direction, rather than of this mode of commencing one. Since, however, the main object of the present paper is to set before dissenters their responsibility in relation to establishments, and to induce them to deal with the question in such manner as the interests of religion demand at their hands, we are the less anxious to discuss the feasibility of specific plans, and having submitted to our readers the only one now before the public with which we are acquainted, and stated in general terms our opinion of its merits, we hasten to conclude our task with two or three reflections of a more general character.

The attempt, then, to which we are anxious to see the great body of protestant nonconformists devote themselves—the rescue of divine truth, viewed as a moral agent for human regeneration, out of the hands of those who pervert it to ignoble ends, employ it to subserve the purposes of political faction, and, by the mode in which they apply it, deprive it of its spiritual influence—is a truly great and worthy enterprise. Hitherto, it is plain, it has not been generally seen in this light. The time, however, we would fain hope, is not far distant when this question will, by all Christians pretending to intelligence, be taken out of the list of subjects regarded as peculiarly belonging to party politicians, and be classed amongst those deemed most fitting to engage the attention, and awaken the anxieties, and stir the sympathies, and elicit the prayers, contributions, and exertions of our con-

gregational churches of every denomination. To our minds, this enterprise might appropriately take its place beside the noblest which distinguish the existing age, and ranks second in importance to none. The state of religion in these realms very mainly determines its state throughout the world. This country would seem, for the present, to constitute the heart of the vast community of man. Christianity never kindles a fire in this empire but its light is reflected by our colonies, and penetrates into all 'the dark places of the earth which are full of the habitations of cruelty.' Our elevation in the scale of nations, our wealth and influence, our immense territorial possessions, our alliances with other powers, the wide extent of our commerce, and even the terror and triumph of our arms, devolve upon the churches of Christ in this kingdom a power for good, to which the history of the world can furnish no parallel. The spiritual life of earth's remotest extremities is, to human appearances, connected with every pulsation which is going on here. As the heart beats, so the blood circulates. Does it languish, the whole body languishes with it. Does it perform its functions with vigour, every muscle, limb, member, shares its health. Let none imagine that the mode in which religion is dealt with in this country may be viewed with indifference by men engaged in planting the seeds of truth in heathen lands. Any legislative arrangement, professedly in support of the gospel, which weakens in the community its sense of responsibility for its own spiritual condition, and throws contempt upon the voluntary efforts of Christian love and Christian zeal for the subjugation of all nations to Jesus Christ, robs of its efficiency a moral power which else might put forth tenfold force, and make itself felt in every distant land of darkness with more than tenfold success. Who can calculate at how much earlier a period, but for the notions with which a state-church had filled men's minds, the disciples of our Lord in this land would have recognised the claims of the heathen upon them? Who will venture to say what would even now have been the extent of our missionary operations, had not ecclesiastical authorities poured derision upon them, and instructed myriads in the belief that nothing undertaken by religious earnestness, apart from the direction of 'the powers that be,' deserved the support of pious men? Persons of worldly minds, animated by a worldly spirit, have spoken, in the name of Christianity, from the chair of authority. Their counsels have affected the movements, their maxims have sunk into the hearts, of untold millions of British subjects. And what has been the mournful, the fatal result? That three-fourths of our population have altogether misapprehended what constitutes genuine, evangelical religion, and what the responsibilities which it im-

poses. And the mistake rests not in its awful consequences with themselves. The whole world suffers from it. It is not merely an impediment thrown across the channel of truth, it is a diminution of its volume in the very fountain. Let it not be supposed, therefore, that the rectification of this matter is a thing of merely partial, local, and political interest. The welfare of the whole family of mankind is closely identified with the settlement of this question; and succeeding generations through all time will have to regret our neglect of it, or to rejoice in our fidelity in putting it to rest.

Nor can it be truly pleaded, that this great work neither beseems nor becomes the churches of the Son of God. That it will subject those who take part in it to sore temptation is not to be denied; but of what really magnificent enterprise might not the same thing be affirmed? The path of duty never leads us beyond the reach of danger, and the perils which encompass a post of responsibility, are ever in proportion to its prominence and importance. It may be, that in this warfare, zeal will be apt to run into acrimony, and harsh passions to take the place of calm energy of purpose. Controversy is never to be courted for its own sake, but neither is it to be shunned when truth bids us go forward. Had Luther valued his own quiet, the world would yet have remained in the thrall of Rome. He is but a craven-hearted soldier of the cross who, to avoid temptation, gives place to his Master's foes. But as there are evils to be dreaded, so are there rewards to be anticipated. For a lengthened period, religious principle among dissenters has been comparatively languid in its exercises. Seldom called to put itself forth in acts of self-denial, or to brave the world's contumely, it has sunk into feebleness, and lost no little of its native hardihood. Is it unlikely that, engaged in close and mortal conflict with a system of evil which, unlike most others, is at our very doors—is it matter of improbability that, following truth with a certainty of provoking against ourselves the determined opposition of the whole aristocracy of the land, the deadly hate of the authorized priesthood, and, for a time at least, the scorn and bitter reviling of that large portion of society which feels their influence—is it, we repeat, altogether a vain imagination, that our very novelty of position, the dangers which confront us, the roughness of our path, and the stupendous obstacles which block up our career, would throw us back upon resources the power of which we have scarcely tested, and would teach our now slumbering principles the secret of their own strength? Might we not, in such an encounter, learn that God's gift has been imparted to us for some other purpose besides our enjoyment of it? Might we not catch a glimpse of the meaning of our Lord's

maxim, that 'it is better to give than to receive?' Possibly the very effort of resolution required for entering upon and prosecuting this great undertaking would tend to brace up into new vigour our spiritual activities. There would be inducement enough for the exercise of unwavering faith—occasions manifold for displaying cheerful submission—ample room for fervent and importunate prayer—and arguments, scarcely less frequent, for grateful praise. If undertaken in the right spirit, love would prompt, love would direct, and love would sanctify the whole enterprise.

Let us not, moreover, lose sight of the probability, becoming every day more palpable, that if this work be not prosecuted by Christian men, it will be attempted by the violent and the unbelieving. It is impossible to keep out of view the fact that our labouring population, manufacturing and agricultural, cherish the most deadly enmity to the dominant church. Devoid of true religion, and filled with the fiercest passions against their chief oppressor, who can picture to himself the devastation which these men would commit, if, by any unforeseen conjuncture of events, they should be roused to shake off the incubus? Left uninstructed by our supineness, and unable to discriminate between Christianity and the establishment, what fearful mistakes might they not commit, and how likely is it that in their blind revenge they would involve the whole of our religious institutions, established or voluntary, in one common ruin. No! the work belongs not appropriately to them. Not by such instrumentality do we wish to see the fate of state-nominalism sealed. The task, of right, devolves upon the nonconforming churches of our land, and piety, not infidelity, must perform it, if it is to be efficiently and permanently performed.

To us, oft meditating upon this solemn theme, it has been a solace, from midst the din of parochial strife, the hypocrisy and self-delusion of senatorial professions of anxiety for the spiritual interests of our countrymen, the unseemliness of an arrogant and rapacious priesthood, the wide prevalence of a mere ritual religion destitute of a single spark of vitality, and the listlessness of Christian churches without the established pale, to glance forward, in the exercise of an assured faith, to the break of that brighter day, yet in store for this nation and for the world, when secular government shall be compelled to withdraw its profane and polluting hand from the ark of God's testimony, and when once more it shall rest exclusively upon the shoulders of the consecrated Levites of the sanctuary. With glowing anticipations we have cast our admiring eyes around the temple of the living God, when the spirit of Christianity, like its once despised Master, shall have scourged out of it those who make merchandise within

its sacred walls, and shall have overthrown the tables of the money-changers—when its ornaments of attraction shall be no longer the pomp of its services, nor the wealth of its resources, nor the political power of its clergy, nor the worldly titles of its dignitaries, but the meekness, purity, faith, and fervour of those ‘lively stones’ of which it is composed—and when the pillars of its strength shall be, not the enactments of human legislature, but the inviolable promises of the King of saints. We have endeavoured not seldom to imagine what those emotions will be which will agitate the bosom of the church of Christ, when He who, at the grave of Lazarus, imposed upon death itself his dread command, shall say with like effect, to the rulers of this empire, in reference to his own church, ‘Loose her, and let her go!’ When, for the first time these many ages past, she shall stand forth free from every worldly trammel—when for the first time there will rush into her heart the overwhelming sense of her own unshared and undivided responsibility—when, looking around upon the millions of the sons of industry and toil, in this our land, she shall behold their spiritual destitution, disclosed now in all its nakedness, and reft of that veil of nominalism by which it was once concealed from public view—and, when the conviction will come home to her that upon her sympathy they are cast, upon her fidelity they are dependent, upon her liberality their sole expectations rest—O! then, we think we witness the fervour of that supplication which she will put up to Heaven for strength, and the resolution with which she will gird herself to reclaim for her Lord the appalling moral waste. Her joy for her own deliverance will be surpassed by her zeal for the religious emancipation of the myriads by whom she will be surrounded. Thrusting aside the little sectarian controversies in which she had taken too deep an interest, she will betake herself in earnest to her proper work of evangelization. Her spirit will rise with her position. Her sacrifices will correspond in cheerfulness and in magnitude with the mighty exigency which calls them forth. Incessant exercise will invigorate all her powers. In glorious simplicity and majestic independence, she will address herself to the consciences and to the hearts of the ungodly, and by her own intrinsic loveliness will aim to win them to the obedience of faith. Then, and not till then, will the sublime prayer put into her mouth by our most illustrious bard be uttered with a full sense of its propriety, and with an implicit faith in its success—‘Come forth out of thy royal chambers, O Prince of all the kings of the earth! put on the visible robes of thy imperial majesty! take up that unlimited sceptre which thy Almighty Father hath bequeathed thee! for now the voice of thy bride calls thee, and all creatures sigh to be renewed!’

Brief Notices.

The President's Daughters ; including Nina. By Frederika Bremer.
Translated by Mary Howitt. 3 vols. London : Longman.

We are glad to learn from the preface to these volumes that Mrs. Howitt has resolved to present to the English public the entire series of Miss Bremer's works. This is as it should be. They are worthy of being known to our countrymen, and we should be sorry to receive them from any other hands than those of the fair translator, whose accurate judgment of their worth, and nice perception of the taste of her countrymen, emboldened her first to present them in an English dress. Six years since Mrs. Howitt informs us that an English translation, by an accomplished scholar, of one of Miss Bremer's works, was offered to the principal publishers of London, no one of whom would undertake the risk of printing it. This is not a solitary instance, and we are gratified to find that the experiment made by Mrs. Howitt, under such discouraging circumstances, has been signally successful. We trust she will be permitted to enjoy the fair reward of her enterprize ; and for ourselves must be permitted to say, we shall look with no favour on any attempt by another translator to divide the suffrages of the public. We have already placed on record our protest against such literary misdoings, and need not, therefore, repeat it on the present occasion.

Our notice of the former productions of Miss Bremer, will prepare our readers for the expression of a favourable opinion on the present work. *The President's Daughters* is every way worthy of the author of *Home* and of *The Neighbours*. It is distinguished by the same life-like and truthful sketches, the same distinctness of individual portraitures, a power of description, whether of character or of scenery, which, without being elaborate, is at once true to nature, and in harmony with the human mind, and a purity of thought and feeling arising not from ignorance of the actual world, but from the supremacy of those better principles which constitute the glory of our nature. The social life which it exhibits, partakes at once of the attributes common to the human family, and of those which are peculiar to the Swedish character. We see beings like ourselves, moved by our passions, characterized by our virtues and our errors, and yet influenced by prejudices distinct from our own, and combining into forms of social life at once unique and national. We shall not attempt any analysis of the story, or minute criticism on the personages introduced. Some of the latter,—we may instance Angelica, Edla, and the lovely Nina, beautiful even in her weakness—appear to us to be exaggerations, too far removed from actual life to answer all the purposes of fiction ; and some of the scenes depicted, as the agonized surrender of Count Alarik by the beautiful and loving Adelaide, and the marriage of Nina with the unsympathizing and cold Count Ludwig, are wanting in the truthfulness and probability which constitute the great charm of the work.

We cannot speak too highly of the skill displayed in the character of

some of the dramatis personæ. Miss Greta and Baron H——, the calm, apparently immoveable, yet deep feeling Clara, and Edward Harvey, the Swedish pastor, so full of wisdom and kindness, so beloved of all, so ready to every good word and work, and yet so truly human with his deep but virtuous passion, are charming pictures, the sight of which awakens our love of human excellence and truth.

To the ordinary class of novel readers these volumes will probably seem cold and dull. There is too little of incident, too little rapidity of change and action, too little, in a word, of the grosser appliances by which fiction in the hands of many modern authors seeks its object; but to another and better class, who love fiction only as it accords with their nature, and as it is the vehicle of communicating the lessons of an enlarged and ripened knowledge, they will prove both instructive and entertaining. To such we recommend them, assured that whatever may be their feeling on a perusal of the earlier pages, they will close the work with no light estimate of the intellect and heart of the author.

Canada, Nova Scotia, New Brunswick, and the other British Provinces in North America, with a Plan of National Colonization. By James S. Buckingham. London: Fisher and Co.

This volume concludes Mr. Buckingham's Narrative of his Travels in America, and is distinguished by the same qualities as its predecessors. As an eye witness he describes with accuracy and spirit, and as a historian, he has diligently availed himself of the best accessible authorities, which he has compared and sifted with a scrupulous regard to the fidelity of his narrative. The fluency and animation of his style, combined with the copiousness of his materials, and the intelligent beneficence diffused over his writings, give to the present volume, as they have done to its predecessors, strong claims on the patronage of the reading public. As a compendious and deeply interesting delineation of all that pertains to our North American Colonies,—their history and institutions, their laws and commerce, the habits of their people, their social and religious state, their future prospects, and the benefits to be secured by a free interchange between themselves and the mother country, the volume is worthy of attentive perusal.

Cyclopædia of Biblical Literature. By John Kitto, Editor of the Pictorial Bible, &c &c., assisted by various able scholars and divines. In Parts at 2s. 6d. each. Edinburgh: Adam and Charles Black. London: Longman and Co.

This work, of which six numbers are now out, is proceeding in a way calculated to meet and even surpass the warmest expectation of the subscribers. The pledge given in the prospectus, that it should 'be chiefly occupied by matters which find no place, or no sufficient place, in other works,' is thus far handsomely redeemed. The possessor of

Calmet's, Taylor's, Jones's, or any or every other Biblical cyclopædia or dictionary, need not, therefore, fear that, in procuring this he will be purchasing the old matter over again. Indeed, not only is the selection of matter new, but the matter itself is, to a comparatively large extent, new also. It cannot, however, be said of this work, as may too frequently be said of works connected with Scripture, that what is good in it is not new, and what is new in it is not good. The old may possibly be still the soundest part of the work, for it is natural that that which has passed through the ordeal of ages, should be tested and refined by every really critical examination to which it has been subjected. But the new matter is the product of the labours of some of the most vigorous and exercised intellects of which biblical literature can boast, and, should portions of it hereafter have to be cleared away from the abiding map of truth, it is such as no real biblical student will willingly do without for the present; for what is not established as true, is often eminently valuable as a means to the establishment of truth.

Among the numerous articles included in the parts which have been published since our former brief notice, there are several which exhibit the result of very extensive research, and are otherwise of high interest. It is, perhaps, difficult to specify any without seeming injustice to others, but as our present object is merely to direct attention to the work, and convey some idea of its contents to those who have not seen it, we may refer, as instances of the kind intended, to the articles, Anthropomorphism, Antilegomena, Antiquities, Apocrypha, Apostle, Arabia, Arabic language, Arabic version, Aram, Aramaic language, Arch, Ark [Noah's] ark of the covenant, Armenian language, Armenian version, Arms, Armour, Artaxerxes, Artemis, Article, Ashtoreth, Assyria, Attitudes [of prayer, &c.] Baal and its compounds, Babel, Babylon, Babylonia, Balaam, Banquets, Barnabas, Baruch, Bath Kol, and Behemoth.

In articles connected in a subordinate degree with the study of Scripture, such as Arch, Arms, Armour, Astronomy, Athens, &c., the editor has adhered to his engagement to notice them 'in those relations only which connect them with biblical history, antiquities, or literature.'

There is a single point on which, had we possessed the editor's ear at an earlier stage of his labours, we should have suggested what we think would be an improvement. We have a great objection to folding plates in a manual lexicon. It is with reluctance that we find any fault either with the maps or the steel plates. The only thing, indeed, which they want is adaptation to the work in which they are placed. Their clearness and the picturesque beauty of the scenes engraved, are admirable. But for economy of room we should have preferred the latter, had they been engraved in wood, for though they might in that case have lost something, they would not have interrupted the text as inserted plates do. And we think that had the maps been a little reduced, so that they might have been inserted like those in Bagster's polyglot and polymicrian testaments, they would have been clear enough for every purpose, and would have run less risk of mutilation. For the large maps of Palestine we would have recommended the substitution of a woodcut, inserted at the head of that article, and intended to serve as a key map, while each tribe might have been similarly represented in its appropriate place on a

larger scale. How well this might have been done, the beautiful little cut of the Areopagus (p. 206) abundantly shows, though this extends to the width of but one column only. The countries embraced within the travels of Paul, might also easily have been brought within the limits of a single opening of the book, as in Bagster's Polyglot. But though we think such a plan would, for a manual dictionary, have been preferable to the one adopted, and should recommend it to be used even now as far as practicable, we must admit that it is not a matter of very great importance, and we wish the accomplished editor and his coadjutors all success in the progress and reception of their work.

1. *Fisher's Drawing Room Scrap Book for 1844.* By the Author of 'The Women of England.'
2. *The Juvenile Scrap Book.* 1844.
3. *China, in a Series of Views displaying the Scenery, Architecture, and Social Habits of that Ancient Empire. Drawn from Original and Authentic Sources.* By Thomas Allom, Esq. *With Historical and Descriptive Notices.* By the Rev. G. N. Wright, M.A. London: Fisher and Co.

These beautiful volumes are come to hand too late in the month to receive the extended notice which they merit. We must, therefore, content ourselves with a simple announcement of their publication, and the promise of a fuller review next month.

Literary Intelligence.

Just Published.

The Crisis is Come; or the Crisis in the Church of Scotland, the Apostacy in the Church of England, and the Fall of the Church of Rome, with an Appendix. By Rev. B. D. Bogie.

A Memoir of Hilmar Rauschenbusch, late Pastor of the Evangelical Lutheran Church at Elberfeld, Prussia. By W. Leipoldt, M.A. Translated by R. F. Walker, M. A.

An Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church. By Lord Peter King. In Two Parts. With an Appendix, in answer, by a Clergyman of the Church of England.

Novum Testamentum Græcum. Editio Hellenistica. 2 vols.

On the Moral Principle of the Atonement; also of Faith; and of its two sorts, Conviction and Confidence, and of the Connexion between them. By the Rev. John Penrose, M.A.

Eight Sermons: being Reflective Discourses on some Important Texts. By the Rev. Robert Montgomery, A M.

The Church of Christ Portrayed as to the Peculiar Character of its Unity, Ordinances, Visibility, and Spirituality. By Rev. C. J. Yorke. A.M.

Memoirs of Rev. John Thornton. By John Thornton, Stockport.

A Comprehensive View of Puseyism; exhibiting from its own writings its Twenty-two Tenets; with a careful Refutation of Each, and an Exposure of their Tendencies. By R. Weaver.

The Union Tune Book; a Selection of Psalm and Hymn Tunes suitable for use in Congregations and Sunday Schools. Arranged by Thomas Clark, of Canterbury.

The Juvenile Harmonist : a Selection of Tunes and Pieces for Children. By Thomas Clark.

The Present State of the Exposure of the Sick on the Banks of the Ganges : a Letter to the Right Honourable the Earl of Ripon. By Rev James Peggs.

Jamaica : its Past and Present State. By James M. Phillippo.

The Highlands, the Scottish Martyrs, and other Poems. By Rev. James G. Small.

The Popular Cyclopædia of Natural Science : Animal Physiology. Parts I. and II. By W. B. Carpenter, M.D.

Reflections after Reading ; or Sketches, Biographical, Ecclesiastical, and Historical. By John Cockin.

Prostitution in the Borough of Liverpool : a Lecture delivered in the Music Hall. By Rev. W. Bevan.

The Proceedings of the First General Peace Convention held in London, 1843, with Papers and Letters.

Traditions of the Covenanters : or Gleanings among the Mountains. Third Series. By Rev. R. Simpson.

The Statutes of the Fourth General Council of Lateran. Recognised and Established by subsequent Councils and Synods to the Council of Trent. By Rev. John Evans, M.A.

The Biographical Dictionary of the Society for the Diffusion of Useful Knowledge. Vol. III., Part I. Antelim—Aristophanes.

Diary of the Times of Charles the Second. By the Hon. Henry Sidney ; including his Correspondence with the Countess of Sunderland, and other distinguished persons of the English Court. Edited with Notes. By R. W. Clencowe, Esq., A.M. 2 vols. 8vo.

Tales of the Colonies : or Adventures of an Emigrant. By Charles Rowcroft. 3 vols. 12mo. Second Edition.

The Works of William Jay. Collected and Revised by Himself. Vol. VIII. Memoirs of Rev. John Clark, Essays, and various Sermons.

Dictionary of Greek and Roman Mythology. Edited by William Smith, LL.D. Part II.

The Book that will Suit You ; or a Word for Every One.

Ruins and Old Trees associated with Remarkable Events in English History. By Mary Roberts ; with illustrations.

Poems ; Original and Translated. By Charles R. Kennedy.

The Perils of the Nation : an Appeal to the Legislature, the Clergy, the Higher and the Middle Classes. Second edition, revised.

Journals of the Rev. Messrs. Isenberg and Krapf, Missionaries of the Church Missionary Society, detailing their Proceedings in the Kingdom of Shoa, and Journeys in other parts of Abyssinia in the years 1839—1842, &c. Illustrated by Maps.

The Juvenile Scrap Book. By the Author of the Women of England. 1844. With sixteen plates.

Fisher's Drawing Room Scrap Book for 1844. By the Author of the Women of England. With thirty-six engravings.

China, in a Series of Views displaying the Scenery, Architecture, and Social Habits of that ancient Empire. Drawn by Thomas Allom, Esq. With Historical and Descriptive Notices. By the Rev. G. N. Wright, M.A. Vol. I.

Exposition of Hebrews XI., as setting forth the Nature, Discoveries, and Effects of Faith. By an Indian Layman.

The Englishman's Hebrew and Chaldee Concordance of the Old Testament ; being an attempt at a Verbal Connexion between the Original and the English Translation. With Indexes. 2 vols.